

Moses and Aaron:

Civil and Ecclesiastical

R I T E S,

Vsed by the ancient **H E B R E V V S**; observed, and at large opened, for the clearing of many obscure Texts thorowout the whole **S C R I P T U R E**.

Which Texts are now added to the end of the Book.

Wherein likewise is shewed what Customs the **H E B R E V V S** borrowed from Heathen people: And that many Heathenish customs, originally, have been unwarrantable imitations of the **H E B R E V V S**.

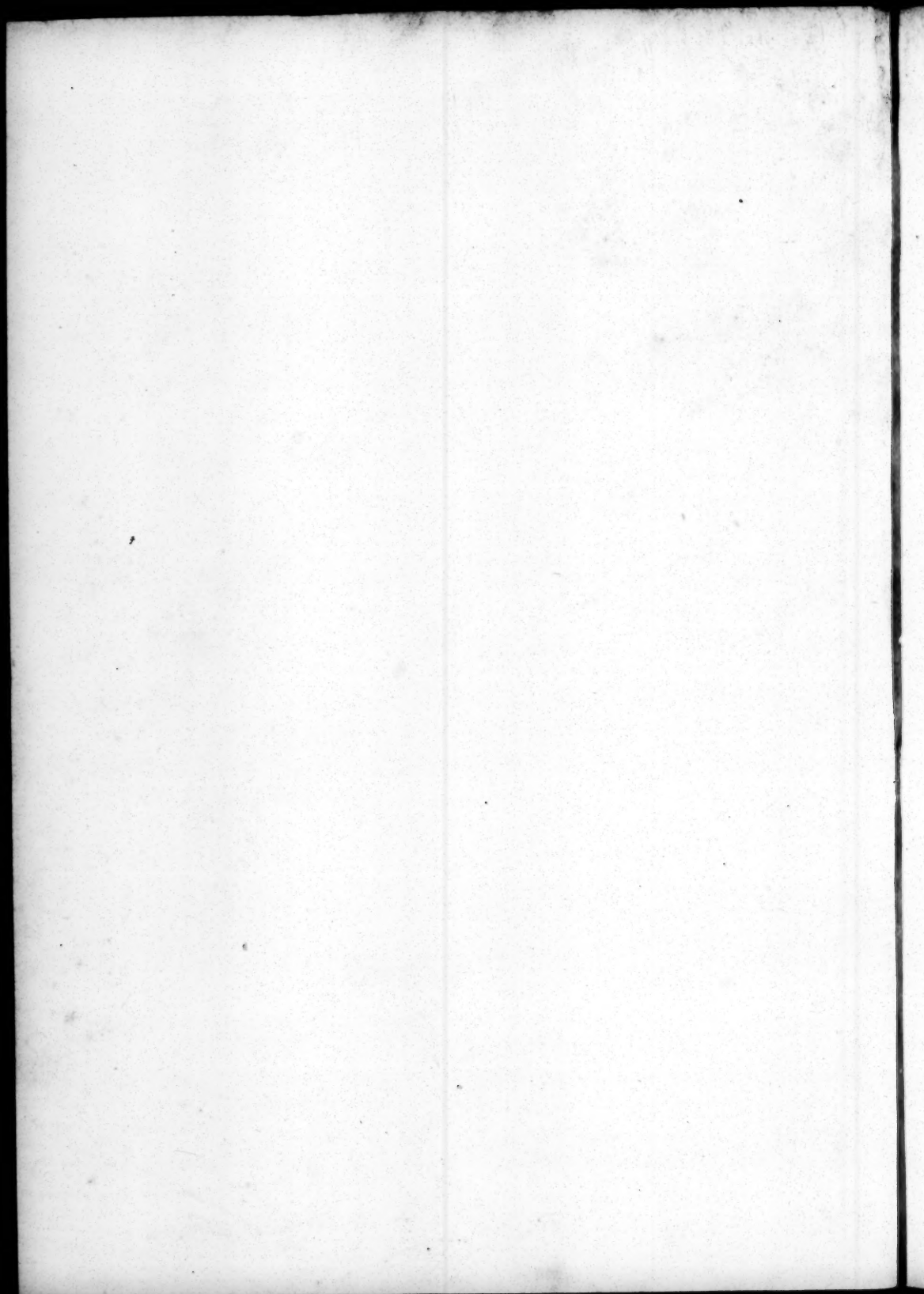
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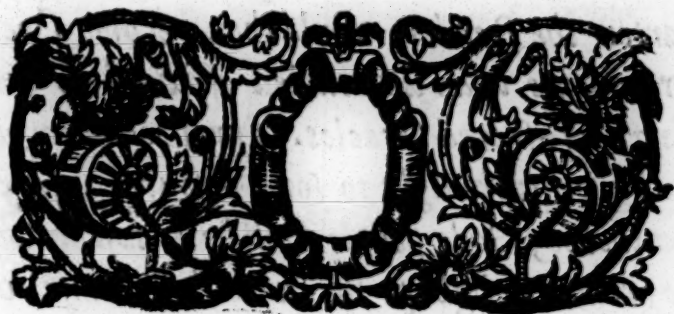
By *Thomas Godwyn.* B. D.

L O N D O N.

Printed by *S. Griffin* for *Andrew Crook.*

M D C L X V I I.





TO THE
RIGHT HONOURABLE
WILLIAM,

Earle of *Pembroke*, Lord Chamberlain of
His Majesties Household, L. Warden of the
Stanneries, Knight of the most Noble Order of
the Garter, one of His Majesties most Honour-
able Privy Council, and Chancellor of the
famous University of *Oxford*,

All Grace and Happiness.

Right Honourable,

That many have no better acquaintance
with *Christ* and his *Apostles*, is, be-
cause they are such strangers with
Moses and *Aaron*: Were *Customes*-antiqua-
ted thorowly known, many *Difficulties* in
Scripture would appear *Elegancies*; and the
places which now (through *obscurity*) dis-

The Epistle Dedicatory.

hearten the Reader, would then become sweet
instruments to an unwearied assiduity in per-
using those sacred Oracles. If my present labour
shall give such light to some obscure passages,
that thereby Gods people shall be drawn on with
the greater delight, to the exercising themselves
in Reading of holy Writ, it shall not repent me
of my tedious travels in these Rites and Cu-
stomes, of Generations long since past; which
whosoever undertaketh, shall find the way long
and thorny, the path over-grown and hardly
discernable; the Guides few to direct, and
those speaking in strange Languages; and ma-
ny apt to discourage him, because themselves are
either lazy, and will not, or lame and cannot walk
the same way. But now (through Gods assist-
ance) being come to the end of my Journey, the
discoveries made on the way, such as they are
(and such some are, as not observed before)
humbly crave your Lordship's protection,

From Kensington,
Feb. 21. 1624.

Your Honour's in all duty,
and service devoted,

THO. GODWYN.



THE
A R G U M E N T
OF EACH
BOOK and CHAPTER.

The first Book.

Of Persons.

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and when the Scepter departed.

2. Publicans, their office, who the chief.

3. Profelytes who, how made.

4. Kings, Why Pilate clad Christ in purple; Herod, in white.

5. High Priests, Priests, Levites, Nethinims.

6. Prophets, who the Wise-man, Scribe, and Disputer, mentioned 1 Cor. 1. 20.

7. The title of Rabbi, when, how, to whom given.

8. Nazarites and Rechabites.

9. Assideans; difference between the Righteous and Good man, mentioned Rom. 5. 7.

10. Pharisees, whence their name, when they began, what their Dogmata.

11. Sadduccs, whence their name, when they began, what their Dogmata.

12. Essenes, whence their name, when they began, what their Dogmata.

13. Gaulonite, and Herodians, what they were.

THE

The Argument of each

The second Book.

Of Places.

- Chap. 1. **T**Heir Temple, how forty six years a building.
Why certain Psalms are entituled Graduales
Songs of degrees.
2. Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple.
 3. Gates of Jerusalem.
 4. Groves and High-places.
 5. Cities of Refuge.
-

The third Book.

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- Chap. 1. **T**Heir dayes, houres, weeks, years.
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 3. Their Sabbath; a Sabbath-dayes-journey, how much, and whence.
 4. Their Passeover; and feast of unleavened bread: How a soul cut off from Israel.
 5. Their Pentecost, what the second-first Sabbath was, Luk. 6. 1.
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 7. Their feast of Trumpets, their New-Moons, Translation of feasts.
 8. Their feast of Expiation: what meant by the filth of the world, and the off-scouring of all things, 1 Cor. 4. 13.
 9. Their Sabbatical year.
 10. Their Jubilee, their use thereof.
 11. Their feast of Purim, and feast of Dedication.

Book and Chapter.

The fourth Book.

Of their Idolatry.

- Chap. 1. **T**He beginnings of Idolatry.
2. Moloch, Adram-Melech, Anam-Melech, Baal, the Tabernacle of Moloch, &c.
 3. Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.
 4. Dagon.
 5. The molten Calf.
 6. Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.
 7. Other Idol-gods, mentioned in Scripture.
 8. Sorts of divine revelation, Urim and Thummim.
 9. Teraphim, what they were.
 10. Sorts of Divination forbidden.
-

The fifth Book.

Of their Consistories.

- Chap. 1. **C**ourts of Judgements, their Ecclesiastical Consistory.
2. Sorts of Excommunication.
 3. Civil Consistories, what persons necessarily present, what meant by the Magistrate, Judge, and Officer, Luk. 12. 58.
 4. The number of their civil Courts, what meant by a Council, Judgement, fire of Gehenna, Matth. 5.
 5. Manner of electing Judges.
 6. Ceremonies common in all capital Judgements: whence that phrase came, his blood be on us and our children.
 7. Their capital punishments what they were.
 8. Punishments not capital.
 9. Punishments borrowed from other Nations: whether S. Paul fought with beasts at Ephesus.

The

The argument of each, &c.

The sixth Book.
Of Miscellaneous Rites.

- Chap. 1. **C**ircumcision, whence the use of Godfathers in Baptism.
2. First-fruits, first-lings, first-born.
 3. Sorts of Tithes, manner of paying them.
 4. Marriages, and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head, 1 Cor. 11. 10.
 5. Burials, manner of embalming, manner of their Sepulchres, what meant by baptismation of the dead, 1 Cor. 15. 9.
 6. Of their Oathes.
 7. Of their writing, their Masorites, and their work.
 8. Israels pitching of their tents, or of their camps.
 9. Their Measures.
 10. Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns.
-

These Books are to be sold by *Andrew Crook*. 1667.

Folio.

Hookers works.
Andersons Reports.

Quarto.

Tithing Table.

Hobbs against the Geomettricians.

— de Mirabilibus Pecci.

Octavo.

Scidely Enchiridion.

Wickens Concordance.

Erra Pater.

Twelves.

Ogilby's Virgil.

Butler's Rhetorick.

Eligantia Poetica.



M O S E S AND A A R O N.

The first Book treateth of Persons.

C H A P. I.

Of the form of the Hebrews Commonwealth until Christ his coming, and when the Scepter departed from them.

THE form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the Jews, where these changes are observable.

At first, the *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: of *Noah* towards *Cham*, Gen. 9. 25. of *Abraham* towards *Hagar* & *Ismael*, Gen. 21. 10. of *Jacob* towards *Simeon* & *Levi*,

B

Gen.

Gen. 49.3. and of Judah towards Thamar, Gen. 38.24.

In *Moses* his days then did this prorogative of primogeniture cease; and as *Aaron* and his posterity was invested with the right, and title of *Priests*; so *Moses*, and after him *Josua*, ruled all the people with a kind of *Monarchical* authority. For *Moses* was among the righteous as *King*, *Deut. 33.5.*

After *Josua* succeeded *Judges*; their Officers were of absolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a *Judge*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replied, I will not reign over you, neither shall my Child reign over you, *Judg. 8. 23.* That of *Samuel*, that he judged *Israel* all the days of his life,

^a *Zepper. lib. 3. leg. Mos. cap. 6.*

^b *Aug. de Civ. Dei. l. 18 c. 21.*

^c *Zepper. leg. M. succ. 3. c. 6.*
^a *V. de Francii*
^{cb. 201.}

I Sam. 7. 15. was (a) extraordinary. In this respect their *Judges* symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of S. (b) *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrins*; in which respect the form of Government may be thought *Aristocratical*. *Kings* succeeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is, (c) about 520 years.

From the Captivity unto the coming of *Christ*, (which time is (d) thought to have been five hundred

dred thirty six years) the state of the Jews became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supreme authority in themselves, but as it pleased the *Persian Monarchs* to assigne them; (e) they were termed ראשי גליות, *Rasche galiuth*, ἀρχαγωγεῖς, *Heads of the Captivity*. Of this sort was *Zorobabel* and his successors, who are reckoned in the (f) *Hebrew Chronicles* to be these, *Messallam*, *Hananiah*, *Berechiah*, and *Hofadiah*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chiefe Governours after *Alexander the Great*. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Macchabai*, from *Judas Macchabæus*, (g) and he had this name מַכַּבֵּי *Macchabæus*, from the Capital Letters of this Motto, written in his Ensigne or Banner, יְהוָה כְּחַיִּים, *Quis sicut tu inter Deos, O Domine?* Where the first letters are, *M, C, B, A, I*. Among the *Macchabees*, sovereign authority continued untill *Herod the Askalonite* his reign: at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a Law-giver from between his feet, untill *Shiloh*, that is, the (h) *Messias* come, *Gen.* 49. 10.

e Maimon. in
Iad. l. vit. tra. 8.

Sandrin, cap 4.

sect 13.

f Seder Olam.
minus.

g Carion. Chron.
lib. 1. p. 41.

h Targum uzi-
el; eadem pene
verba habet

Targum Ieroso.

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words, *Judah*, and the Scepter, are distinguished.

1 Origen. hom.
17. in Genes. E-
piphaz. contra
Ebionæos, &
maxima Hebræ-
orum pars.

k Cumanus de
rep. Hebr. lib. 1.
cap. 5. p. 81.

Some take
Judah,

l Euseb. demonstr.
lib. 8. c. 1. Mon-
tacus. in Ana-
lect. p. 72. Ca-
saub. contra Ba-
ron. pag. 16.

m Patres pluri-
que omnes.

n Casaubon. ad-
res. f. Baron. p.
19. li. p. 22. Ju-
stinus Mart. in
Dialog. cum
Tryphone. Cuman-
us lib. 1. de. rep.
Hebr. c. 9. p. 81.

Some take
Scepter,

1. For the (i) particular *Tribe of Judah* : but this seemeth flat contrary to Scripture; for many of the *Judges* were of other Tribes, and all the *Macchabees* of the Tribe of *Levi*.
2. For the (k) *Two Tribes* which cleaved to *Rehoboam* ; because in that division of that People, these Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this division.
3. For (l) *all the whole body of Israel*, consisting of Twelve Tribes; all which (in the judgment of these men) were afterward by the singular providence of God, called *Jews* from *Judah*.

1. For (m) *legal power*, and sovereign authority, residing in one man principally.
2. For the (n) *form of government*, and face of a *Common-wealth*, governed and ruled by its own laws, customs, and rites : signifying as well the rule and authority of *inferior Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

From these different acceptions of these two words, flow four different interpretations of *Jacobs* Prophecy.

Some

Some are of (o) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People: and that this *Scepter* was not taken from them untill the destruction of *Jerusalem*; because, that after *Herods* time untill then, their *Lawes* remained in force; their *Priesthood* continued; and their *Common-wealth* though it were much defaced, yet not quite overthrown.

o Curenus lib. 7.
de rep. Hist. cap.
c: p. II. p. 1296.

Some are of (p) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them untill the Destruction of *Jerusalem*: not in *Herod* because he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *Profession*, not of *Country* or *Nation*.

p Joseph Scalig.
ex quo Casaub.
advers. Br on.
p. 19 It. p. 39.

Some are of (q) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

q Montacut. in
Analect. p. 74.

Some are of (r) opinion, that the *Scepter* taken in the first acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scep-*

r Augustin. con-
tra Manich. lib.
12. cap. 47. Eu-
seb. demonstr. lib.
8. Car'oz. Chron.
pag. 143.

f P. Ga'ain. lib.
4. cap. 6. p 203.
Talmud. de
rosol.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed and given to a *Profelyte*, never so before: (s) yea now also, the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

C H A P. II.

Of the Publicans.

a *Jossep. Locutus*
de Pompeio l. I.
de bello Jud. c.
5. pag. 720.

b *Havum socie-*
tatum frequens
mentio facta est
apud Ciccon. in
orat. pro Sex.
Ros. Murcia,
En. Plancio.

WEE having seen the most remarkable changes in the Common-wealth of the *Hebrews*; we will note the chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which (a) was effected by *Pompey* threescore years before the Birth of our Saviour) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces: (b) Every Province had his several *Society*, or company of *Publicans*; Every *Society* his distinct *Governour*: in which respect it is, that *Zachaus* is called by the *E-vangelist*,

vangelist, ἀρχιτελώνης princeps Publicanorum, the chief receiver of the tribute, or chief Publican, Luke 12. 2.

And all the provincial Governours in these several societies, had one chief (c) Master residing at Rome, unto whom the other subordinate Governours gave up their accounts. These Publicans were hated in

c S. gon. de Antiq. jure civium. Rom. lib. 2. c. 4.

all Provinces, because of their exactions; but chiefly in the Commonwealth of the Jews, because though it were chiefly maintained by the Galileans, yet it was generally inclined unto by the Jews, That tribute ought not to be payed by them: this hatred is confirmed by that Rabbinical proverb, (d) Take not a

d If. Casaubon. exercit. 3. 37.

Wife out of that family wherein there is a Publican, for such are all Publicans. Yea a faithful Publican was so rare at Rome it self, that one Sabinus for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this *superscription; Καλῶς τελωνίσαντι, For the Faithful Publican. And therefore no marvel, if in the Gospel, Publicans and sinners go hand in hand.

* Suet. in Flav. V. sp. cap. 1.

It is now generally received as a truth undoubted, that not onely Heathen people, but sometimes Jews themselves became Publicans. Tertullian was of another opinion, (e) and thought that all the Publicans were Heathens; but he hath been in that long since confuted by (f) Jerom, and reason it self perswadeth the contrary. First, Matthew who was a Publican, was afterwards an Apostle, and therefore unlikely to have been an Heathen. Secondly, Zachaeus his name was a pure Hebrew name having no affinity with Roman names. Thirdly, the ground or principal argument on which Tertullian built, was meerly (g) erroneous.

e Tertull. de pudic. cap. 9.
f Jeronym. epist. ad Damasum.
g Fraus fuit acutissimo Pæno, Hæbraice lingua ignorantia: nusquam enim occurrit in fonte spiritus ille textus, quo Tertullianus potissimum nititur, non erit vestigalis pendens ex filiis Israel. D. ut. 23.

C H A P. III.

Israelites, Profelytes.

THe whole Commonwealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Profelytes*; he that was born an *Hebrew*, either by *Fathers*, or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil.* 3.5. He that was born a *Profelyte* either by *Fathers* or *Mothers* side, was termed *Ben-ger*, the son of an *he-profelyte*; or *Ben-gera*, The son of a *she-profelyte*; but he that was by *Father* and *Mothers* side a *Profelyte*, was termed (a) *Bag-bag*, that is, the son of he and she *Profelytes*.

a M gñi quidem
nomen R bbi a-
pud Judæos fu-
it, quem ex Pa-
g inismo ad Ju-
daismum con-
versum כנבג
per sigla appel-
larunt, i. filius
Profelyti, filius
profelytæ. Pirh.
Aboth, cap. 5.
b De Judæis
Græciensib. vide
Scal. animadv.
Euseb. 124. 1.
c in Can. Isag.
278.

The *Hebrews* were of two sorts; some lived in *Pa-
lestina*, and used the *Hebrew* Text, these were called
Hebrews or *Jews*; others were dispersed in divers
places of *Greece*, they used the *Greek* translation, and
thence were termed *Ἑλλωισαί*, (b) *Græcists*: S. *Luke*
mentioneth both. There arose a murmuring, *Ἐλ-
λωισαὶν*, of the *Græcists*, towards the *Hebrews*, *Acts*
6. 1. Where, note the difference between *Ἕλληνες*, &
Ἑλλωισαί, the *Græcians*, and the *Græcists*; The *Græ-
cians* are used by Saint *Paul*, to signify all the *Heathen*
people, and stand in opposition with *Hebrews* in the
general acception; containing both the *Græcists*, or
dispersed *Hebrews*, and also those of *Palæstina*: the
Græcists were both by birth and religion *Hebrews*,
standing in opposition with *Hebrews*, in the strict ac-
ception, taken for those of *Palæstina*.

The whole body of *Israel* was divided into twelve
Tribes; and publique Records were kept, wherein
every

every ones Genealogy was registred, to manifest unto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after-ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him.

(c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appear; but, all being confounded, and amongst the rest *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

c Euseb. Eccles. hist. lib. 2. cap. 6.

Profelytes were those Heathen-people, who disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Profelytes* *ἄνθρωποι προσεληλυθέναι*, from their coming and adjoyning unto the *Jews*. Concerning these *Profelytes*, we will consider these three things. 1. The several kinds of *Profelytes*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Profelytes* were two; *גר ברית* *Ger berith*, *Profelytus fæderis*, A *Profelyte of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pedagogy. (d) The *Rabbies* term such a one *גר צדק* *Ger tsedek*, *Profelytum justitie*, A *Profelyte of righteousness*. Secondly, *גר שער* *Ger sabagne*, *Profelytus porta*, A *Profelyte*, or stranger within thy gates, *Deut. 14. 21*. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called *תושב* *Toschab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to *Mosaical* rites

d Rabb. Solom. Deut. 23.

c *Shcindler in
pentaglot. p.
1530.*

f Ἀρσῆς
ἑταῖρος.

g *Moses Kotsen.
fol. 20. col. 2.*

* במילה
ובטבילה
ובחריצה
רטימשל
קרבן

h *Dunsius de
vib. sect. 2 p.*

102
i *Moses Agyp-
tius in Assure-
biah, Perek. 13
fol. 137. vide
Serianum tri-
baref. l. 2. c. 1.*

rites, and ordinances, onely he was tyed to the obedience of those Commandments which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandments; (e) which they reckon thus: 1. Judgements or punishments for Malefactours. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman* the Syrian, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews*, (f) *Men that feared God*, of every Nation, under Heaven, *Acts* 2.5.

Secondly, to the making of one to be a Profelyte of the Covenant according to the difference of sex, and the difference of times the Rites of Initiation varied. To the making of (g) a *Male-profelyte*, at first three things were required. 1. * *Circumcision*. 2. *A kind of purification by water*. 3. *The blood of oblation*. This oblation was commonly two Turtles or Pigeons. To the making of a *Woman-profelyte*, were required onely, *purification by water*, and *Oblation* (h). Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *Males*, *Circumcision*, and *purification by water* sufficeth; and for the *Females*, onely *purification by water*. (i) In *David's* time, they say that many thousands of *Profelytes* were joyned unto the Church without *Circumcision*, by this *purification*.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until Christ his institution: yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messiah*.

fin.

sias, as appeareth by their coming unto *John*, questioning not so much his *Baptism*, as his *Authority*, by what *authority* he baptized: *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?* *John* 1. 25.

Hardly, the respect borne by the *Jews* towards *Profelytes*, was charitable; (k) they used no upbraiding termes towards them, saying, *Remember thy former deeds*. Notwithstanding it was also provided, (l) No *Profelyte* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb, which admonished them of wariness, (m) *Vel ad decimam usque generationem a Profelytis* *care*; Beware of *Profelytes* to the tenth generation.

k P. Fag. E. 64.
22. 21.

l Mises Egypt.
l. vii. l. ad. tract.
Sanhedrim, c. 2.

m Casaub. ad-
vers. B. 1704. 27.

CHAP. IV.

Of their Kings.

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedec* was *King* and *Priest*; *David* *King* and *Prophet*; others simply *Kings*. *Melchisedec* was *King* and *Priest*; *David* *King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the same man, intimates that supreme Authority should alwayes be accompanied with care of Religion: In which respect *Joash*, when he was annointed *King*, received the Testimony, or Book of the Law, 2 *Kings* 11. 12. Neither did these two meet only in *Melchisedec* & *David*, but the same man among the *Heathens* (a) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (b) because he was *philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annointed,

a Rex Anius
Rex idem ho-
minum, Phæbiq;
Sacerdos. Virg.
Æneid. lib 3.
b Alex. N. po.
lit. lib. 2. cap. 6.

but onely those in whom succession was broken; and there the first of the Family was anointed for his Successors, except in case of dissention, where there was required a renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

Furthermore, *Saul* and *Jehu* were anointed בִּפְךָ, *Bepac*, with a cruse of oyle, to shew the short continuance of their Kingdomes. *David* and *Solomon* were anointed בִּכְרֵן, *Bekeren*, with an horn of oyle, that is, in a plentiful measure, to shew the long continuance of their Kingdomes.

As Kings were distinguished from the People by many Ensignes of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entering into battel, changed his apparel, 1 Kings 22. 30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them (d) yea Purple above others was affected by the Emperours and Nobility of *Rome*; and white by the Nobility of the *Jewes*; whence the *Hebrewes* terme their Noblemen, and such as were of best rank חֹרִים, *Chorim*, *Albatos*, men clad in white; and on the contrary, men of meaner rank, חֲשׁוּכִים, *Chaschucim*, *Sordidatos*, men clad with a foul garment. Hence is that of Saint *James*; If there come a man with a Gold Ring, and in goodly apparell ἐν ἑσθίῃ λαμπρᾷ, in a white garment, and there come also a poor man, ἐν ρυπαρᾷ ἑσθίῃ, in a vile or foul raiment, *James* 2. 2. This may be the reason, why, when the *Jewes* accused *Christ* of treason, *Pilate* his Souldiers clad him in purple, *Mat.* 27. 28. and

¶ *Valer. Max. l.*

l. cap. 6.

d Alex. ab Alex.

lib. 1. cap. 20.

and *Herod the Tetrarch of Galilee* put on him a *white garment*, *Luke 23. 11.* both therein applying themselves to the customes of their own Country, and in derision cloathing him as a *King*.

C H A P. V.

The High-Priest, Priests, Levites, and Nethinims.

THere were three ranks and degrees of Ministers about the Temple; *Priests, Levites, and Nethinims*; they may be paralleld with *Ministers, Deacons, and Sub-Deacons*, in the Primitive Church: Over all these, the *High-Priest* was chief.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tyed to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, *2 Kings 23. 4.*

Except *Aaron*, and those that issued from his loynes, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-Priest*, and the *second or inferiour Priests*, there are two things considerable. First, their *Consecration*; Secondly, their *Office*. In both these, somewhat they differed, in somewhat they agreed.

In their *Consecration* they differed. First, (a) The *High-Priest* was anointed: the materialls of this *Chrism* or oyntment are prescribed, *Exod. 30. 23.* It was poured upon *Aarons* head, *Lev. 8. 12.* It ran

a Hinc Sacerdos summus in fonte legitur Sacerdos unctus, *Levit. 4. 5.* Jonathan habet, Sacerdos magnus vel summus. Diserte *Aben Ezra*, Sacerdos magnus ipse est Sacerdos unctus. *Lysanus* adhuc clarius; Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

down to his beard, & to the border of his garments, *Psal.* 133. 2. The second Priests were onely sprinkled with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our Saviour, who was annointed with the oyl of Gladness above his Fellows, *Psal.* 45. 8. He was annointed above his Fellows, *Extensive*, and *Intensive*. *Extensive*, for though Aaron was annointed Priest, Saul annointed King, Elisha annointed Prophet, Melchisedeck King and Priest, Moses Priest and Prophet, David King and Prophet; yet none save only Christ King, Priest, and Prophet. *Intensive*, he was annointed, we sprinkled. He was full of grace and truth. *John* 1. 14. And from his fullness we received grace for grace, *verse* 16. And all Christians, especially Ministers, are unto God the sweet savour of Christ, *2 Cor.* 2. 5.

Secondly, they differed in their Garments, which were a necessary adjunct to their Consecration. The High-Priest wore at the time of his ordinary ministration in the Sanctuary, eight Garments, *Exodus* 28. First, Breeches of linnen, put next upon his flesh. Secondly, A Coat of fine linnen, put over the breeches. Thirdly, A girdle embroidered of fine linnen, blew, purple, and scarlet, wherewith the coat was girded. Fourthly, A Robe all of blew, with seventy two bells of Gold, and as many Pomegranats, of blew, purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two fair Beryll stones, engraven with the names of the Twelve Tribes of Israel. This Ephod was put over the Robe, and girded thereto with a curious girdle made of the same. Sixthly, A Breast-plate wrought of gold, blew, purple, scarlet; and fine

fine linnen, which being a span square, was fastned by gold chains, and rings, upon the *Ephod*: herein were set *twelve* several stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breast-plate were the *Urim* and the *Thummim* placed. Seventhly, *A Miter of fine linnen, sixteen cubits long, wrapped about his head.* Eightly, *A plate of purple gold, or holy Crown two-fingers broad, whercon was engraven Holiness to the Lord*: this was tyed with a blew-lace upon the fore-front of the *Miter*.

These eight Garments the *High-priest* used in his ordinary ministrations, and they are termed by the *Rabbies*, כְּנֵי וְהַב, *Bigde Zahab, Vestimenta aurea, Golden Vestments*, because of their richness in comparison of other extraordinary Garments, which he wore onely, once a year, when he entred into the *Holy of Holies*, upon the Propitiation day, *Lev. 15. 4.*

23. These latter are called כְּנֵי לָבָן *Bigde Laban, Vestimenta alba, White garments*; they were in number four. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen Mitre, Levit. 16. 4.*

In time of the second Temple, (a) because the *Chrism* or holy Oyl could not be found, therefore, as formerly in respect of his *union*, the *High-priest* was called by the *Talmudists*, מִתְרַבֵּה מִשְׁחָה *Mithrabe Mischa, Auctus unctione, The anointed*: so when the Oyl was lost, in respect of his garments, he was termed, מִתְרַבֵּה בְּגָדִים *Mithrabe begadim, Auctus vestibus, The clothed*. Those fore-mentioned Garments (b) the *High-priest* might not wear abroad in the City, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander the Great*.

^a *Cuneus. lib. 2. de rep. Heb. cap. 7. pag. 222.*

^b *Moses Kotsen- sis precept. assir. 173 f. 212.*

^{col. 3.}

In his apparel the threefold office of our *Saviour Christ*

Christ was shadowed: the *Crown* signified his *Kingly* Office; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical* Office: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomegranats*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breast-plate*, signified his *Priestly* Office, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*, *John* 10. 3.

The *inferiour Priests* had onely four *Garments*, which they used in their ministrations. 1. *A linnen breeches*. 2. *A linnen coat*. 3. *A linnen girdle*. 4. *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-priest* might not marry a *Widow*, nor a *divorced woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *first love*: from a *divorced woman* he could not expect the *first, or just love*: from an *Harlot*, neither *first, just, nor onely-love*: all which *Christ* (whom the *High-priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widow*, *Levit.* 21. 7.

The *High-priest*, and the *inferiour Priests*, agreed in their *consecration* in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certain *Sacrifices*, *Exod.* 29. Fifthly, that both should have of the blood of the other *Ram*, put upon the tip of the right ear, the thumb

thumb of the right hand, and the great toe of the right-foot, *Exod.* 29. 20.

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, that the *Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, who soever would, he *Filled his own hand*, *1 King.* 13. 33. that is, *He thrust himself into the Priest-hood*.

In the discharge of their offices, the *High-priest* differed from the other *Priests*: First, because he onely, and that but once a year, entred into the *Holy of Holies*, *Exod.* 16. 34.

Secondly, the *High-priest* might not mourn for the death of his neereſt kin, *Levit.* 21. 10, 11. The phrases used there to expreſs mourning are two. First, *uncovering the Head*. Secondly *Renting the clothes*: Of both these somewhat is spoken in the Chapter of *Burial*; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus; saying, (e) That it was lawſul for the *High-priest* to tear the skirt, or nether part of his Garment, but from the bosom downward it was unlawſul: which if it be true, then it doth not neceſſarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth.* 26. 65. The inferiour *Priests* might mourn for these six; *Father, Mother, Son, Daughter, Brother, and Sister, that had no husband*, *Levit.* 21. 2.

eVide Cuneum
de rep. Heb. lib.
2. cap. 3.

In the discharge of their Offices, the *High-priest*, and
D others

other *Priests* agreed in these Particulars : First, they both burnt incense, and offered sacrifices, 1 *Chron.* 6. 49. Secondly, they both sounded the *Trumpets*, the use whereof was two-fold; sometimes to sound an alarm in the war, sometimes to assemble the people and their Rulers, *Numb.* 10. Thirdly, they both slew the sacrifices, 2 *Chron.* 29. 22. Fourthly, they both instructed the people, *Malac.* 2. 7. Fifthly, they both judged of leprosie, *Levit.* 13. 2.

For the more orderly performance of these offices, the *High-priest* had his Suffragan, (d) called *Sagan*, who in case of the *High-priest*'s pollution, performed his office. Of this sort was *Zephaniah*, *Jer.* 52. 24. And of this sort *Annas* is thought to have been, when *Caiaphas* was *High-priest*. (e) In this sense they interpret *Annas* and *Caiaphas* to have been *High-priests* the same year, *Luk.* 3. 2. The *High-priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan* : The *Patriarch* of *Constantinople* and his *Primore* termed *Protosyncellus*, and amongst the *Romans*, the *Centurion* and his *Optio* : for the *Lieutenants* in war, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Priests*, might equally serve in his order, King *David* distributed the whole company of them into twenty four ranks or courses, called *ἑκαταῖαι*, *Turnæ*, *vices*; *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar* ; now as the succession of *Priests* was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazers* family he divided into sixteen ranks, and *Ithamars* into eight : the division was by *Lot*; the first

Lot

d *Elias* Thisbit.

e *Casaub.* adver.
Baron. p 243. It.
Josep. Scaliger.
22 *Prod.* ad *Euf.*

Lot fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. *1 Chron. 24*. Every rank or course served weekly in the Temple by turne, and the ranks received their names from those who at that time were the heads of the several families, and ever after retained the same names. The chiefe of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many *High-Priests* assembled together, *Mark 14.1*. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burne incense, who slay the beasts, who lay them on the Altar, who dress the Lamps, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5*. that is, of the eighth course, and his lot was to burn incense, *Luke 1. 9*.

The office of the *Levites* was, to pitch, to take down, to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gershon*, *Cobath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguished into 3 orders, *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cobathites*. The wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Num. 3*. This was the office of the *Levites*, in *Moses* his time, whiles they were on their journey, in the Wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the Temple, *1 Chron. 26. 20*. others to be over-seers and Judges; others to be Porters, others Singers, *1 Chron. 23. 4*.

The Singers in time of singing were clad in linnen-Robes, or Surplices, 2 *Chron.* 5. 12. The Singers were divided into twenty four orders or courses, 1 *Chron.* 25. 8. And the Porters into as many, 1 *Chron.* 26. that both might supply their turns weekly by lot, as the Priests did. In *Moses* time also, their consecration began at the five & twentieth year of their age: In *Dauids* at the twentieth, 1 *Chron.* 23, 24. *Ezra* 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the Levites in *Dauids* time, was not the same as in *Moses*; and again, *Moses* and *David* agreed not in the time of their consecration. Again, in the Christian Church we shall find in *Matthias* his election, the use of Lots; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an holy-kiss; and at the Lords Supper, use of their Love-feasts: both now antiquated thoroughout Christendom.

Moreover, there are certain degrees observable among the Levites: First, their Initiation, when they were a month old, they were Initiated and presented unto God, *Numb.* 3. 15. Secondly, their consecration, they were consecrated by Imposition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, *Numb.* 8. 10. to be the sons of Israel. *Ghazkuni* interpreteth that place, the First-born of Israel. They were the Representative Church; and in allusion to this, the Church of Christ is called the Church of the First-born, *Heb.* 12. 23. At the same time the Levites were waved by the Priests, that is, as the Greek reads it, (f) Separated, which word is used for the Ministers of Christ, (g) Separate me Barnabas

f Αποειν
ααρον.

g Αποειρατε.

bas and Paul, *Act.* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (b) and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministered well, get themselves a good degree, *1 Tim.* 3. 13. The like kind of (i) degrees are observable among the *Vestal Virgins*: they remained in their Nunnery thirty years. Ten years they learned the Mysteries of their Profession; Ten years they exercised them; and Ten years they taught them others. From this custom of *Imposing hands* on the *Levites* hath flow'd the like custom, used by the *Apostles* in conferring Orders, *Acts* 6. 6. *1 Tim.* 5. 22.

^h *Francisc. Jun. Analyst. Expos. Numb. 8.*

ⁱ *Dionys. Halycarnass. lib. 2.*

Observe the difference of these three phrases, *ἔκθεσις*, the *imposition of hands*. *ἔκθεσις*, the *holding up of hands*, in token of *elevation* or *ordination*, *Act.* 14. 22. And *ἐκτασις χειρῶν*, *A stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *confering Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (k) *Athenians*, who had two sorts of Magistrates, *κλήρωται* *Magistrates chosen by lots*: and *ἔκθεσις*, *Magistrates chosen by holding up of hand*. The third gesture of the hands, called *ἐκτασις χειρῶν*, *A stretching forth of hands*, (l) sometimes is termed *τῆς χειρὸς νύμνα*, the *beckning with the hand*,

^k *Aeschines contra Ctesiphont.*

^l *Herodian. p. 49*

hand, a gesture used in craving silence; so Paul stretched forth the hand, and answered for himself, *Acts* 26. 1.

m *Moses Katsen*,
fol. 211. col. 43

There were (m) another sort of holy persons termed *אנשי מעמד* *Ansche Magnamad*, *Viri stationarii*; the Law requiring, that, whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and stand by during the time of his oblation. Now, because all *Israel* could not stand by, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four ranks and orders, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every rank had one fore-man, chief above the rest, termed (n) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. from *נָתַן* *Nathan*, which signifieth to give, because they were given to the service of the *Temple*. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of the wood, unto the drawer of thy water. *Deut.* 29. 11.

n *נָתַן*
נָתַן

C H A P. VI.

Of the Prophets.

THere are divers names given unto the Expositors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three distinct periods of time; in which the names altered. First, from *Adam* until *Moses*; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their return, until the days of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family, so afterward every *first-born* supplied these two offices, together with the *princely* office in their several families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Priesthood*. *Adams Priesthood* is gathered hence, (a) because that *Gen. 4.3 & 4.* *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the *first-born* is gatherable hence, because the *Levites* were appointed to the service of the *Altar*, instead of the *first-born*, and as their *λυτρον* or price of *redemption*, *Num. 3.41*. In the second period, though a *private Catechetical exposition* of the Law belonged to the *Masters of families*, yet the *publick Ministerial exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors; In general we may call them *teachers of Israel*, *Joh. 3.10*. We may distin-

a *Bertram Polit.*
Jud. c. 2. p. 17.

distinguish them into three several sorts. 1. *Wisemen*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, 1 *Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To prophesy, or to be a Prophet, hath divers acceptations in Scripture. First, it is taken for the books and writings of the prophets. They have *Moses* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole Word of God: no Prophecy in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, those unto whom God vouchsafed familiarly to reveal himself, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 15. 20. Fourthly, ordinary Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of *Prophet*, *Mat.* 10. 14. Lastly, it is taken for those, who are enabled by Divine Revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Esay* 1. 1. because God extraordinarily enlightened their minds with the knowledge of these secrets.

There are three observable names applied to prophecy in Scripture. 1. *Verbum Domini*: 2. *Visio*: 3. *Onus*. The Word of the Lord: *Vision*: A Burthen. The first importeth the Lord speaking, or revealing his secrets; the second implyeth the *Prophets* attending, or beholding them; the third being applyed onely to Judgements, signifieth the burthensomeness of them on that people against whom they came forth.

For

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Schollars* were termed ^(b) *Filii prophetarum*, *children of the Prophets*, 2 *Kin.* 6. 1. unto which phrase there is allusion, *Matt.* 11. 19. *Wisdom is justified of her children*: by reason of this Relation the *Prophet* sometimes is called a *Father*; *Elisha* cryed out, My *Father*, my *Father*, 2 *King.* 2. 12. The ^(c) *Targum* expoundeth that place, *Rabbi, Rabbi*; as much as to say, my *Master*, my *Master*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our Saviours speech, *Matth.* 23. 6. *Call no man Father upon earth.*

The ^(d) *Scripture* sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the son of Beeri*, *Hos.* 1. 1. And such a one the *Hebrews* confess to be both a *Prophet*, and the *son of a Prophet*. Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; such a one they confess to be a *Prophet*, but not the *son of a prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the *name of the City*, then he is thought to be a *prophet of Jerusalem*.

2. *Wisemen*: This Title though in it self it be general and common to all *Doctors*, and *Teachers* of the *Law*; yet for many years before our Saviours Incarnation, ^(e) it was either arrogated by the *Pharises*, or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary *wisdom*, in teaching of *Traditions*, which they preferred beyond the *Law*. Hence the *Pharises* were called ^(f) *Masters of the Traditions*: And hence was that counsel of *R. Eleazer* to his *Schollars*, ^(g) that they should forbid their children from the study of the

b Eod. m sensu
Graci appella
artis medicæ

c candidatos
ιαλεωv παδας
E a. Epist. dedi.
catoria Hilario
prefix.

c Targam.
2 Reg. 2. 12.

d Kimchi in
presat. ad
Hoschai.

e Gorionid. lib.
4. cap. 20.

f Drus. de trib.
sect. p 86.

g Buxio. f. f.
Rocens. operis
Talmud. p. 155.

h Hieronym. ad
Algasian,
quæst. 10.

Bible, and place them between the knees of their *wisemen*. (h) Likewise hence, when any of their *Doctors* did read Lectures, their saying was, οἱ σοφοὶ ἡμῶν διευτρεῖσι, *Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled σοφοί, *Wisemen*: and hence, whensoever the chief of them had pleased the people in the performance of their Orations, or any other publick business, they were honoured with a *Grand* σοφῶς, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done, or, wisely done*; until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus*, a *Lover of wisdom*; which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after times, to avoid the suspicion of arrogance, refused the name of חכמים *Chacamim*, *Wisemen*, (i) and stiled themselves, תלמידי חכמים *Discipuli sapientium*, *Learners of wisdom*.

i Elias Tbisbit.

3. *Scribes*: This name was given to two sorts of men; some meerly *Laicks*, others *Clergymen*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may English them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the Scripture, although the ground of their first institution have been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, Gen. 49. 7. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appropriated

k Solom. Jarc. hi.
Gen 49 Vide
Ambros. Tom 4.
cap. 3 & Tar-
gum Hierosol.

priated to them, I leave to the inquiry of others ; certain I am, that the *Simeonites* had their own inheritance by lot, *Josb. 19. 1*. And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josb. 19. 9*. Furthermore it is certain, that if not all Scriveners, yet those publick Notaries who were employed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1*. My tongue is as the pen of a swift Writer, or ready Scribe. Out of the body of these I conceive certain choise men to have been elected for publick imployments ; some to attend the King, as his Secretaries, termed, *γραμματεῖς βασιλέως*, the Kings Scribes, *2 Kin. 12. 10*. Such were *Sheia*, *2 Sam. 20. 25*. And *Shaphan*, *2 Kin. 22. 3*. Others to attend the publick Courts and Consistories : they much resembled our Clerks of *Affises*, these were termed, *γραμματεῖς λαῶ* the Scribes of the people, *Mat. 2. 4. It. 1. Mac. 5. 42*.

The second sort of *Scribes* belonged to the Clergy ; they were Expositors of the Law, and thence are they called *γραμματεῖς τοῦ νόμου*, *νομικοὶ & νομοδιδάσκαλοι*, Scribes of the Law, *Efra. 7. 9*. Expounders of the Law, *Luk. 7. 30*. and Doctors of the Law, *Luk. 5. 17*. Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of Office, not of Sect. Of this sort was *Esfaras*, *Efra. 7. 6* who though he were a *Lewite*, yet (I) others there were of the Tribe of *Judah*, ^{1 Drus. de tribus selectis, l. 2. c. 12; ex Chal. paraphr. asl.} and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romans*, for expounding *Sybilla's Oracles* : or the *Canonists* in the Church of *Rome*. The word סופרים *Sopherim*, translated Scribes,

m Augustin. in
Psal. 40.
n Drusius de
trib. s. c. 1.2.
cap. 13.

signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the *Bible*; which, as it is an argument of their industry, (m) so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were (n) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations upon our Saviour, *Mat. 9.* The *Scribes* accused him of blasphemy, *v. 3.* the *Pharisees* of eating with Publicans and sinners, *v. 11.* The *Scribes* accusation was a breach of the Law; the *Pharisees* a breach of Traditions.

o Vide Tisbit.
in ערר

p Targum Ps. 84:
7.

3. The *Disputer*. (o) He insisted upon *Allegories*, and searched out mystical interpretations of the Text. Hence himself was termed *Darschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth-Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psal. 84. 7.* *They go from strength to strength*, (p) is interpreted, *from their Temple to their Beth-Hammidrasch*, from an inferior to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint Paul. The *Wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they bred questions and disputations, *ἐνθάς παρ' ἑαυτοῖς*, *1 Tim. 4.* Hence is it, that such an Expositor is termed *συζητητής*, A *Disputer*. These three sorts of Preachers, which St. Paul termeth, the *Wise man*, the *Scribe*, and the *Disputer*, *1 Cor. 1. 20.* are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, דרשן *Darschan*.

C H A P. VII.

Of their Title Rabbi.

ABout the time of our Saviour Christ his Nativity, Titles began to be multiplyed; and amongst the rest, these of *Rab*, *Ribi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as *πολυμαθής*, that is, a *Master*, or *Doctor*, eminently gifted with variety of Knowledge.

Concerning these titles, they write thus, (a) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Schollar was termed תלמיד, *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen*, or *elected*, in respect of his election, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a Graduate, חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמיכה, *vel* סמיכות, *Semicha*, or *Semicuth*, חזרה איר אד תל ססח which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and put thine hand upon him, *Numb.* 27. 18. At which time he that imposed hands on him, used (b) this form of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his own

* *Arach*, in voce
ארכ

סדמר
חזרה איר
אד תל
ססח
Id est, Scaligero
interprete,
Ego tibi impono
manum, & ma-
nus tibi imposita
esto, T. i. her. c. 5.
p. 164. vide etiam
Curium de
Rep. Heb. l. b. r.
cap. 21.

name being suppressed, he was called only by his Fathers name, the son of N. When he was made Graduate by imposition of hands, then was he called by his own name, N. the son of N. And afterward when he was thought worthy to teach, then was the Title Rabbi prefixed, after this manner; Rabbi N. the son of N. For example, Maimonides; at first was termed only Ben Maimon, the son of Maimon: after his degree, then was he called by his own name, added to his fathers, Moses Ben Maimon, Moses the son of Maimon: at last being licenced to teach, then was he called רמב"ם Rambam, which abbreviature consisting of Capital Letters, signifieth, Rabbi Moses Ben Maimon, Rabbi Moses the son of Maimon. So Rabbi Levi, the son of Gersom, in his minority was called The son of Gersom, afterward Levi the son of Gersom; at last, רלב"ג Ralbag, Rabbi Levi the son of Gersom. This distinction of Schollars, Companions, and Rabbies, appeareth by that speech of an ancient Rabbi, saying, (c) I learned much of my Rabbies, or Masters, more of my companions, most of all of my Schollars. That every Rabbi had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of Rabbi, in the dayes of our Saviour, needeth no proof. Judas came to Christ, and said, God save thee Rabbi, Mat. 26. 49. In like manner Johns Disciples came and saluted John by the name of Rabbi, John 3. 26. and Christ by the name of Rabbi, John. 1. 38. But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was (d) thus. The chief Rabbies sate in reserved Chairs; these are those chief seats in the Synagogues, which the Scribes and Pharisees so affected, Mat. 23. 6. Their Companions sate upon Benches or lower Forms; their Schollars on the ground at the feet of their Teachers. Saint Paul was brought

c Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Abot.

d Philo Iud. Quod omnis probus, p. 679.

brought up at the feet of *Gamaliel*, *Act. 22. 2.* And *Mary* sate at *Jesus* feet, and heard his word, *Luk. 10. 39.* The posture of their body differed according to their degrees. The (e) *Rabbi* is described to be *רש"י* e Scaliger in Fofcheb, one that sitteth: the *Companion*, *מוטת*, *Muteth*, Tribares. cap. 5. Ecc c. 1. Bera- coth. the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosom, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (f) sitting: The Schollar was termed *מדיבן*, *Mithabek*, f Pinke Aboib. cap. 4. one that doth lie along in the dust; and this was a token of the Schollars humility, thus humbling and subjecting himself even to the feet of his Master: (g) This same custom, it is thought, Saint *Paul* laboured to bring into the Christian Church, *I Cor. 14.* g Ambros. I Cor. 14. Their Schollars were not all of equal capacity, whence (h) they said, some had *conditionem spongie*, others *clepsydra*, others *sacci facinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgement; others the *Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which *Wine* is so drained from the dregs, that onely the dregs remain behind: Lastly, others the *Ryng-sieve*, which in winnowing lets out the coarser seed, and keepeth in the corn. h Pinke Aboib. cap. 5.

C H A P. VIII.

Of their Nazarites and Rechabites.

There are two sorts of *Votaries* mentioned in the *Old Testament*; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6.* I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזִיר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Nazaraeatum dierum*, this, *Nazaraeatum seculi*: of that sort was *Paul*, and those four with him, *Acts* 21. 24. Of this sort was *Sampson*, *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture* but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino sanctus*, יָרִיחַ *erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נָצִיר *Natsar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where *Christ* was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23 and those that embraced his Doctrine, *Nazarites*, *Acts* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewish ceremonies* with *Heathenish Rites*: so (b) they joyned together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judea*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved*. These *Hereticks* were called *Nazarites*, either of malice by the *Jews*,

to

a Scheindler. in
Pentaglot.

b Hieronym.
Isai. 8. Idem refert Epiphanius.
1. 1. Tom. 2.
her. 29.

to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by *Peters* Judaizing at *Antioch*, Gal. 2. 11. And hence it is (c) that the Church at *Antioch*, in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, Acts 11. 26. *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (e) three times every day, at morning, noon-tide, and evening, they closed their Prayers with a solemn execration, *Maledic Domine Nazareis*. Lastly, another sort of *Nazarites* there were, so termed from נָזַר *Nazar*, signifying to abolish, or cut off; (f) because they did abolish and cut off the five books of *Moses*, rejecting them as not *Canonical*.

c *Francisc. Jun. parall lib. 18.*

d *August. l. 19. contra Faustum Manicheum.*

e. 4.
c *Epiphaz. l. 1. Tom. 2. hæres. 29.*

f *Epiphaz. l. 1. Tom. 1. hæres. 18.*

CHAP. IX.

Of the *Assideans*.

IT is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men; I conceive of the *Assideans* thus: Before their captivity in *Babylon*, we shall find the word חַסִּידִים *Chasidim*, (translated *Assidai*, *Assideans*) to signifie the same as, צְדִיקִים *Tsadikim*, Just, or good men: both were used promiscuously, the one for the other, and both stood in opposition to the רְשָׁעִים *Reschagnim*, that is, ungodly or wicked men. At this time the

whole body of the *Jews* were distinguished into two sorts, *Chasidim*, and *Reschagnim*, good and bad.

a D. Kimchi.
Psal. 103. 17.

b Pirk. Aboth.
c P. 5.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be holy above the Law. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine*; and what is thine, is thy own: those *Reschagnim*, which would say, *What is thine, is mine*; and what is mine, is my own. And it is probable, that the middle sort mentioned in the same place, who would say, *What is mine, is mine*; what is thine, is thine own, were the very *Tsadikim*.

c *Asidai*, de
quibus agitur.
I. M. chab. 7. 13
vocantur a Jo-
sepho, lib. 12.
cap. 16
Asidai, et
non *Asidei*.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀρεβῆς, Wicked and ungodly men. Secondly, *Tsadikim*, δίκαιοι, Just and righteous men. Thirdly, *Chasidim*, who are sometimes translated ἁγιοι, Holy men, & that for the most part: (c) but sometimes also ἀγαθοι, Goodmen: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the ungodly. Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, Rom. 5. 6, 7. The gradation standeth thus; Some peradventure would die, for one of the *Chasidim*, a good man: scarcely any, for one of

Rom. 5. 6, 7

of *Tsaadikim*, a just, or righteous man; for the *Reschagnim*, or ungodly, none would die: Yet Christ dyed for us ungodly, being sinners, and his enemies.

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*; (d) and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsaadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. (e) Some are of opinion, they rejected only traditions, & embraced all the books of Scripture: Which opinion soever we follow; they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying Traditions with all their might. And if we follow the latter, then all this while the *Karaim* were farr from Heresie: but in process of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadock*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

^d Joseph. Scalig.
T. i. h. 2. c. 22.

^e Joseph. Scalig.
ib. d.

CHAP. X.

Of the Pharisees.

a *Quarlam etymologiam* (*cujus sardus & antor putatur hic oryinus, Prefatus in Amos*) *refellit Scriptura Hebraica* ; si enim *Pharisaeus diceretur a verbo פָּרַשׁ Dividere, scriberetur Pharisaei פִּרְשֵׁי* *noī פִּרְשֵׁי*
 b *Genoiades.*
 c. 22.
 c *Suidas*

Here are (a) three Opinions concerning the *Etymology* of the name *Pharisee*. The first are those which derive it from פָּרַשׁ *Parash*, *Expandere*, *Explicare* ; either from the enlarging and laying open their *Phylacteries*, or from their *open performance* of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פָּרַשׁ *Parasch*, *Exponere*, *Explanare* ; because they were of chief repute ; and counted the profoundest *Doctors* for the *exposition* of the Law, so that they were termed (b) *Peruschim*, quia *Poruschim* ; *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to *separate*. (c) In this acception, by the *Greeks* they were termed ἀφωρισμένοι ; we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*, partly in those *from which* they *separated*.

d *Drusus, de trib. sectis, l. 2.*
 e. 2.

First, They *separated themselves to the study of the Law*, in which respect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion unto this, the *Apostle* is (d) thought to have stiled himself, *Rom. I. II.* ἀφωρισμένον εἰς εὐαγγέλιον *Separated unto the Gospel* : when he was called from being a *Pharisee*, to be a *Preacher of the Gospel* ; and now not *separated unto the Law*, but to the *Gospel*.

e *Suidas*

Secondly, They *separated themselves*, or at least pretended a (e) *separation to an extraordinary sanctity of life*
 above

above other men. God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, &c. Luke 18. 11.

The particulars, from which they separated themselves, were these.

First, From commerce with other people, as afterward will appear in their Traditions; whence they called the common people, by reason of their ignorance, *ἄνθρωποι τοῦ γένους τῆς γῆς* *populum terræ, the people of the earth.* In the Gospel of Saint John 7. 49. they are called *ἄχλως*. This people who knoweth not the Law are cursed.

Secondly, From the (f) apparel and habit of other men: for they used particular kindes of Habits, f R. David. Sam. phon. 1. 8. whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ conculcatio sunt Phariseorum.*

Thirdly, From the (g) customs and manners of the g Tisbites. world. This heresie of the Pharisees seemeth to have had its first beginning in Antigonus Sochem. He being a Pharisee, succeeded Simon the Just; who was Coetanean with Alexander the Great: he lived three hundred years before the birth of Christ.

The Pharisees were (h) not tied to any particular h chrys. Mat. 15. Tribe or Family, but indifferently they might be of any. S. Paul was a Benjamite; (i) Hyrcanus was a Le- i Flav. Jos. lib. 13. c. 18. vite. Each Sect had its Dogmata, his proper Aphorisms, Constitutions, or Canons: so the Pharisees had theirs. My purpose is, both concerning these and the other Sects, to note onely those Canons, or Aphorisms, wherein chiefly they were heretical, and one differing from the other.

First, The Pharisees (k) ascribed some things to k Jos. p. 1. 13. Fate, or Destiny, and some things to Mans Free-will. c. 9.

Secondly, They confessed that there were Angels, and Spirits, Acts 23. 8.

1 J. f. p. de bello
7u laic. lib 2
cap. 12.

m Serar. Trille.
ref. l 2. c. 3.
I. D. n. f. in p. e-
ter.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and (l) taught that the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they say, of good men, passed by a kinde of Pythagorean $\mu\sigma\tau\epsilon\mu\lambda\upsilon\chi\omega\sigma\iota\varsigma$ into other good mens bodies. Hence it is (m) thought that the different opinions concerning our Saviour did arise; Some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias*, Matth. 16. 14. As if Christ his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

n Moses Kot.
fins. in pref. lib.
p. accept.

Fourthly, They did stiffly maintain the Traditions of their *Elders*. For the better understanding what their Traditions were, we must know that the *Jewes* say the Law was (n) twofold, one committed to writing, which they called תורה שבכתב *Thorah schebichtab*, The written Law; the other delivered by tradition, termed by them, תורה נעל פה *Thorah begnal pe*. They say both were delivered by God unto *Moses* upon Mount *Sinai*, the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Joshua*, *Joshua* to the *Elders*, the *Elders* to the *Prophets*, the *Prophets* to those of the great Synagogue, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the *Pharisees* and the *Sadduces*. (o) The *Pharisees* said, Let us maintain the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And lo, the *Sadduces* said, Let us not believe or hearken to any tradition or exposition, but unto the Law of *Moses* alone. The Traditions which they chiefly urged, were these;

o Griorides,
c. 29.

1. They would not eat untill they washed their hands;
Why do thy Disciples transgress the Tradition of the

the *Elders* ? for they wash not their hands when they eat bread, *Mat.* 23.2. This washing is said to have bin done *πυσμῆν*, *Mar.* 7.3. that is, *often*, as some translate the word, taking *πυσμῆν* in this place, to signifie the same as *πυχνα* in *Homer*, *frequenter*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the (p) *Syriack* Text agreeth. (q) Others think that there is, in the phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them *נְטִילַת יָדַיִם* *Netilah iadaim*, the *lifting up of their hands*. The *Greek* word *πυσμῆν*, is thought to express this rite, because in this kind of washing *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble *τὴν πυσμῆν*, i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he sayth, that the *Pharisees* did (s) *cubitaliter lavare, wash up to their elbows*. Lastly, others (t) interpret *πυσμῆν*, to be the fist, or hand closed, & the manner of washing therby denoted, to be *by rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the super-

בְּמִקְאֵיתָא

ἢ πύσσης.

q. *fast. ph. sca-*l. g. *Trib. e. c. 7.*r. *Matt. 13*
*Deut. 8.*s. *Theoph. lact.*in *Marc. 7. 3.*t. B. 2. in *mi-*

ribus suis anno-

tationibus.

M. r. 7. 3.

n Drusus. præ-
tor. Mat. 15.
in ad. leod. &
Buxto. f. synag.
Judæ. c. 6 p 93
12 Talmud.

superstition, which only was aimed at in the reproof, though all the sorts of washing, to the *Pharisees* were superstitious, because they made it not a matter of outward decency and civility, but of religion, to eat with washt or unwasht hands, urging such a necessity hereof, (n) that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he dye with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*, this was reprov'd. 2. *Ordinary*, for outward decency; this was allow'd. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Deut.* 21. 6. It was practis'd by *Pilate*, *Mat.* 27. 24. and alluded unto by *David*, I will wash my hands in innocency, so will I compass thine altar, *Psal.* 26. 6.

2. When they came from the Market they wash'd, *Mar.* 7. 4. The reason thereof, was, because they there having to do with divers sorts of people, unawares they might be polluted. The word used by Saint *Mark*, is, *ῥανσίζονται*, they baptized themselves: implying the washing of their whole body. And it seemeth that those *Pharisees* who were more zealous than others, did thus wash themselves alwayes before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luke* 11. 38. Unto this kind of superstition *St. Peter* is thought to have inclin'd, when he said, *Lords*, not my feet only, but also my hands,
and

and my head, John 13. 9. Thus finding his modesty disliked, when he refused to have his feet wash'd by his Lord and Master; now he leaperh into the other extream, as if he had said, Not my feet only, but my whole body. Hence proceeded that sect of the *Hemero-baptista*, i. Daily baptists, so called (x) because they did every day thus wash themselves. x Epiph. l. 2. Tom. I. c. 17.

3. They wash'd their cups, and pots, and brazen vessels, and tables, Mark 7. 4.

4. They held it unlawful to eat with sinners, Mat. 9. 11. yea, they judged it a kind of pollution to be touched by them; Luke 7. 39. If this man were a Prophet, he would surely have known who, and what manner of woman this is, which toucheth him, for she is a sinner. Of such a people the Prophet speaketh: They said, Stand apart, come not neer to me, or (as the words may be rendred) (y) Touch me not, for I am holier than thou, Esay 65. 5. (z) The like practice was in use among the Samaritans, who if they met any stranger, they cryed out, *μὴ προσέλατον*, Ne attingas, Touch not. y לא תושבי
Ne attingas me.
z Scatig. de
emend. temp. lib.
7 Idem refert
Epiph. lib. I.
Tom. I. cap. 13.
a Theophylact.
in Luk. 18. 12.
It. Epiph. haer. c.
16.
b Drusius in
Luk. 18. 13.

5. They fasted twice in the week, Luke 18. 12. (a) Namely, Mondays and Thursdays. (b) Because Moses (as they say) went up into the mount Sinai on a Thursday, and came down on a Munday. 16.
b Drusius in
Luk. 18. 13.

6. They made broad their Phylacteries, and enlarged the borders of their garments, Matth. 23. 5. Here three things are worthy our consideration. First, What these Phylacteries were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) Epiphanius interpreteth these Phylacteries to be *πλάσια σήματα πορφυρέας*, purple studs, or flourishes, woven in their garments: as if Epiphanius had conceived the Pharisees garment to be like that, which the Roman Sena-

e *Moses Kotzen.*
prac. affir. 22

f *Maimon. in*
Tephillim. c. 4.
sect. 8.

g *Sc lig. Tri-*
lares. p. 258.

h *Chrysost. &*
Hi r. i. Mat. 23

tars were wont to wear, termed, by reason of those *broad-studs* and *works* woven in it, *Paticlavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were (e) two sorts, the one tied to their *Fore-heads*, the other to their *Left-bands*; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embossments, or flourishings woven in the cloth. Generally they are thought to be schedules or scrolls of parchment, whereof, as I noted, there were two sorts; *Phylacteries* for the *Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries* for the head, fastned upon the *Left-arm* above the *Elbow* on the inside, that it might be near the heart. Both these sorts were worn, not by the *Pharisees* only, (f) but by the *Sadduces* also, but with this difference; The *Pharisees*, haply for greater ostentation, wore their *Hand-Phylacteries* above their *Elbows*: the *Sadduces* on the palms of their *Hands*. (g) Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13.9.* It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

In these Parchments they wrote (h) only the *Decalogue*, or Ten Commandments, in the opinion of *Chrysostome* and *Hierom*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

1. The first began, Sanctifie unto me all the first-born, &c. *Exod. 13.2.* to the end of the 10 verse.
2. The second began, And it shall be when the Lord

Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the *16. verse.*

3. The third began, Hear O Israel, *Deut. 6. 4.* and continued to the end of the ninth *verse.*

4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. *Deut. 11. 13.* to the end of the one and twentieth *verse.*

These four Sections written in scrolls of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore-head*, they wrote in four distinct pieces of Parchment, (i) especially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (k) In time of persecution when they could not openly wear these *Phylacteries*, then did they tie about their hands a red threed, to put them in mind of the blood of the Covenant of the Law.

Touching the name. *Moses* calleth them מִטְפֹּת *Mitaphoth*, which word hath almost as many *Etymologies*, as Interpreters; the most probable in my opinion, is, that they should be so called *per Antiphrasin*, from *πενδινcedere*, to go or move, because they were *immoveable*: Hence the *Septuagint* translate them, ἀσάλευτα *Immoveable ornaments*. The Rabbins call them *Tephilim*, *Prayer-ornaments*: (l) others call them *Pittacia*, and *Pittaciola*, from *πίττακιον*, which signifieth a piece or

i *Moses Kot-*
senz. fol. 104.
col. 3.

k *Maister de*
praecept. assum.

l *Hieronym. in*
M t. 23.

parcel of cloth. In the Gospel, they are called *φυλακτήρια*, *Phylacteries*, from *φυλάττω*, to *conserve* or *keep*. First, because by the use of them, the *Law* was *kept* and *preserved* in memory. Secondly, because the *Pharisees* superstitiously conceited, that, by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be *preserved* from *dangers*. The word *φυλακτήριον* signifieth a Spell; and *Hierome* testifieth, that the *Pharisees* had such a conceit of these ornaments: In which place he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down, upon the like ground, *parvula evangelia*, & *crucis ligna*, Short sentences out of the Gospel, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (*m*) *Saint John's Gospel* about their necks. And in the year of our *Lord* 692 certain Sorcerers were condemned for the like kind of *Magick*, by the name of *φυλακτῆριοι*, that is, *Phylacterians*.

m Scilicet. Tri-
ha. es. cap. 7.

n Concil. quinti
Sexti, Canon 61.

o Vide D. Kim-
chi. Radic.

p Τὸ μέ-
γαλύνειν δαί,
apud
Euripidem in
Bacchis, valet,
Magnifico ju-
stare, Efferre.
Magnificare
apud Varonem
& Plinium
eadem signifi-
catione usurpa-
tur. Theodor.
Beza in Mat.
23.

Thus much of their *Phylacteries*: In the same verse is reprov'd the *inlarging* of their borders. (o) That which we read borders, in the Gospel, is called, *Num.* 15. 38. *תצית* *Tsitith*, *Fringes*: and *גדלים* *Gedelim*, *Deut.* 22. 10. which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Christ* himself did wear them, *Luke* 8. 44. The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the *Pharisees*, in making their *Fringes* larger, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (*p*) *Greek* and *Latine*, some-
times,

times, signifieth to *boast, vaunt, or brag of a thing*; and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the Commandments, *Numb. 15*. And for the furtherance of this duty, (q) they used sharp thorns q Hieron. in Mt. 23. in their Fringes, that by the often pricking of the Thorns, whether they walked or sat still, they might be the more mindful of the Commandments.

There were (r) seven sorts of *Pharisees*. 1. *Phariseus Sichemita*, He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised. r Talmud tract. Seta. cap. 3.

2. *Phariseus truncatus*, so called, as if he had no feet, because he would scarce lift them from the ground when he walked; to cause the greater opinion of his meditation.

3. *Phariseus impingens*. He would shut his eyes when he walked abroad, to avoid the sight of Women, in so much that he often dash'd his head against the walls, that the blood gush'd out.

4. *Phariseus, Quid debeat facere, & faciam illud*. He was wont to say, *What ought I to do? and I will do it*. Of this sort seemeth the man in the Gospel to have been, who came unto Christ, saying, *Good Master, what shall I do? &c.* and at last replied, *All these have I done from my youth upward*, Luke 18.

5. *Phariseus mortarius*. So called because he wore a hat in manner of a deep *Mortar*, such as they use to bray spice in, in so much that he could not look upward, nor of either side; only down-ward on the ground, and forward or forth-right.

6. *Phariseus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

7. *Phariseus ex timore*; Such a one obeyed the Law for fear of punishment. He that conformed for fear

had respect chiefly to the *negative Commandements* ; but he that conformed for love, especially respected the *Affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have shew of probability. (f) Some derive it from *Sedec, Justitia* ; as if they had been *Justitaries*, such as would justify themselves before *Gods Tribunal*. (t) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie ; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Socheus*, who succeeded *Simeon the Just*. He was *Antigonus* his scholar, and by him brought up in the doctrine of the *Pharisees*, but afterward fell from him, and broacht the heresie of the *Sadduces* ; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to (u) be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (x) after *Christ* ; and although these two heresies did agree in many things ; yet in a main point they differed. (y) *Dositheus* believed the Resurrection, the *Sadduces* denied it ; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

The occasion of this heresie was this. (z) When *Antigonus*

f Epiph. lib. I.
cap. 14.

t Σαδουκαιοι

αἱρεσις
Σαδωκ ὁ νο-
μιζέται.
Th. op. lib. I. c. 7.

u Epiph. hæres.
14. li. Tertul.
de præscript.
c. 5.

x Oigen. contra
Celsum. l. 2.
y Epiph. hæres.
13.

z Abolth. cap. I.

gonus

gonus taught, that we must not serve God as servants serve their Masters, for hope of reward, his schollars Sadoc and Baithus understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, Spirits, &c.

Their Dogmata, Canons, or Constitutions, were, 1 They rejected (a) the Prophets, & all other Scripture save only a Joseph. Antiq. lib 13 c. 18. the five Books of Moses. Therefore our Saviour when he would confute their error, concerning the resurrection of the dead, he proves it not out of the Prophets, but out of Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat. 22. 32.

2. They rejected (b) all traditions. Whence, As they were called מניי *Minai*, i. Heretiques, in respect of the general opposition between them and Pharisees. First, because the Pharisees were in repute the only Catholics. Secondly, because in their doctrine, the Pharisees were much nearer the truth than the Sadduces: So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the Sadduces were (c) termed קראים *Karaim*, c Drusus de tr b. f. c. 8. l. 3 c. 130. Biblers, or Scripturists.

3. They said there was no reward for good works, nor punishment for ill, in the world to come. Hence Saint Paul perceiving that in the Council the one part were Sadduces, the other Pharisees, he cried out, Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, Act. 23. 6.

4. They denied the resurrection of the body, Act. 23. 8. Matt. 22. 23. Luke 20. 27.

5. They said the souls of men are (d) annihilated at their death. d Joseph. de bello Judaic. lib. 2. c. 12.

6. They denied Angels and spirits, Act. 23. 8.

7. They

c Jos. ph. l. 13.
c. 2.

7. They wholly denied (e) Fate or Destiny, and ascribed all to mans Free-will.

f Ep'phan Tom.
1. lib. I bar f.
14.

The Samaritans and the Sadduces are of near affinity: but yet they differ. First (f) The Samaritanes sacrificed at the Temple built upon Mount Gerizim; but the Sadduces sacrificed at Jerusalem. Secondly, The Samaritanes allowed no commerce with the Jews, John 4.9. yea, the mutual hatred between the Samaritanes and the Jews was so great, that it was not lawful for the Jews to eat or drink with the Samaritanes. How is it that thou being a Jew askest drink of me which am a woman of Samaria? Joh. 4.9. Nay, whereas liberty was granted unto all Nations of the earth to become Profelytes to the Jews, so did the Jews hate the Samaritanes, that they would not suffer a Samaritan to be a Profelyte. This appeareth by that solemn (g) Excommunication, termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof, as it was applyed (say they) by Ezra & Nehemiah unto the Samaritanes, was thus. They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 books of the Law, and as many boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mysterie of the name Jehovah, and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritans bread, is as he who eateth swines flesh) and let no Samaritane be a Profelyte in Israel, and that they should have no part in

g Drusus de
lib. sect. lib. 3.
cap. II. ex II.
made n.

h Buxtorf. Epist.
Heb. p. 59.

the resurrection of the dead. R. (h) Gersom forbade the breaking open of the Letters, under the penalty of this

this *Excommunication*. This proveth what formerly was said, namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves; yea, both sate together in the same *Council*, *Acts* 23.6. Now the *Samaritanes* and *Sadduces* agree. 1. In the rejection of all the others traditions. 2. In the rejection of all other *Scriptures* save only the five *Books of Moses*. 3. In the denial of the resurrection and the consequences, as future punishments, and rewards according to mens works. But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of these Arguments and disagreements between them, read *Epiphanius*, *heres.* 9. & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their religion observable. First, the strange Nations, transplanted by *Salmanesar* into *Samaria*, when *Israel* was carried away captive into *Assyria*, worshipped every one the God of their own Countries, *2 King.* 17. Secondly, when they saw they were devoured by Lions, because they feared not the Lord; the King of *Assyria* sent one of the *Priests* which was taken captive, to instruct them in the true worship of God: which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the living God, and their own dumb Idols. Thirdly, *Manasses*, brother to *Jaddus* the High-priest, in *Jerusalem*, being married to *Sanballat*, the *Horonite's* Daughter, by reason of *Nehemiah's* charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the Priesthood; by

1 *Joseph. Antiq.*
lib. 11. cap. 8.

Sanballat's means he obtained leave from *Alexander the Great*, to build a *Temple* (1) upon Mount *Garizim*, one of the highest mountains in *Samaria*, whither many other apostated *Jews* fled, together with *Manasses* being made their *High-priest*; and now the sect of the *Samaritanes* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh, *John* 4. 20. Our fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharisees*, with these of the *Sadduces*, we may perceive a manifest opposition between them; yet both these joyned against *Christ*, *Mark* 12.

m *Gorionides*.

cap. 29

n *Euseb. hist.* l. 2

c. 23. Ex *Joseph.*

Antiq. lib. 10.

cap. 8.

This heresie, though it were the greatest amongst the *Jews*, yet was it embraced and maintained by some of the high *Priests* themselves: (m) *Joannes Hyrcanus* was a *Sadducee*, so were his sons, *Arissobulus* and *Alexander*, (n) and likewise *Ananus* the younger; so that *Moses* Chair was not amongst them exempted from error, no nor heresie.

CHAP. XII.

Of the *Essenes*.

a *Joseph. de bel.*
l. Judai. l. 6. 2.
c. 12. p. 786.

THe *Etymologies* of the names *Essai*, or *Esseni*, i. *Essenes*, are divers; that which I prefer is from the *Syriack* *ܐܫܐ* *Asha*, signifying *ἰατροῖσι*, to heal, or cure Diseases. (a) Hence are the men so often termed, *ἰατροὶ*, and the women amongst them, *ἰατροῦσίδες*, that is, *Physicians*. For though

though they gave themselves chiefly to the study of the *Bible*; yet withall they studied *Physick*.

Of these *Essenes* there were two sorts; some *Theoricks*, giving themselves wholly to speculation; others *Practicks*, laborious and painful in the daily exercise of those *handy-crafts*, in which they were most skilful. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus*: Of the former, in the book following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *Ordinances*, or *Constitutions*, did symbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The (b) *Pythagoreans* professed a communion of goods: b Aut. Gall. l. i. 6, 10. I. Laert. in Pythag. Κοινὰ τὰ φιλων ειδε. c Joseph. lib. 13. cap. 2. So the *Essenes*, (c) they had one common purse or stock, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and administered to the necessities of others: onely they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplied the others wants, by a kinde of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed offices of Service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*, (d) *He that multiplieth servants, multiplieth thieves*. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they

מרכה
עבדים
סבבנא

Marbe gnahim.
dim. Marbe gez.
Puke.

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*. Every *Colledge* had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessities. Secondly, *Others*, who entertained their strangers.

o *Justin lib. 20.*
f *Joseph. de bello Judaic. lib. 2. c. 12.*

2. The *Pythagoreans* shunned (e) pleasures. (f) So did the *Essenes*: to this belongeth their avoiding of oile, which, if any touched unawares, they wiped it off presently.

g *Suid. It. Alias. de vita hist. l. 12. cap. 31.*

3. *Pythagoreans* (g) garments were white: (h) So were the *Essenes* white also, modest, not costly: when once they put on a suit, they never changed it till it was torn, or worn out.

h *Joseph. de bello Judaic. lib. 2. cap. 12.*
i *Lact. in vita Pythagoræ.*
k *Philos. Indæus.*

4. The *Pythagoreans* forbade (i) Oathes. (k) So did the *Essenes*; they thought him a noted lyar, who could not be believed without an oath.

l *Suidas, It. Lactantius.*
m *Joseph. de bello Judaic. lib. 2 cap. 12.*

5. The *Pythagoreans* had their (l) Elders in singular respect. (m) So had the *Essenes*. The body, or whole company of the *Essenes*, were distinguisht *εἰς μὲν τὰς τάξεις*, into four ranks, or orders, according to their Seniority; and if haply any of the superiour ranks had touched any of the inferiour, he thought himself polluted, as if he had touched an *Heathen*.

n *Suidas.*
o *Philos. de vita contemplativa.*
p *Lactantius in vita Pythag.*
q *Joseph. Antiq. lib. 13 cap. 1.*

6. The *Pythagoreans* drank (n) water. So did the (o) *Essenes* only water, wholly abstaining from wine.

7. The *Pythagoreans* used (p) *δυσίαυ ἀψύχαις* inanimate sacrifices. So did the (q) *Essenes*: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice, for which reason

reason the other *Jews* forbad them all access unto the Temple.

8. The *Pythagoreans* ascribed (r) all things to fate or destiny. So the (s) *Essenes*. In this *Aphorism* all three ^{r Suidas.} sects differed each from other. The *Pharisees* ascribed ^{s Joseph, Antiq. lib. 13. cap. 9.} some things to Fate, and other things to *Mans Free-will*. The *Essenes* ascribed all to Fate, nothing to *mans free-will*. The *Sadduces* wholly deny Fate, and ascribed all things to the free-will of *Man*.

9. The *Pythagoreans* the (t) first five years were not permitted to speak in the School, but were initiated per ^{r Quinquennale hoc silentium a Pythagora auditoribus suis indictum vocabant ἐξουσίαν a convivendo sermone.} *quinquennale silentium*, (u) and not untill then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes* silence at Table ^{u Laertius in Pythagor.} straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem*; (x) *Drusius* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads; and other such like dumb signes and gestures, to signify their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for, amongst them none were presently admitted into their society, with full liberty, but they under-went four years of tryal and probation. The first year they received *Dolabellum*, (y) *Perizoma*, & *vestem albam*; a Spadle, ^{v Joseph. de bello Iudaic. lib. 2. cap. 12.} with which they digged a convenient place to ease Nature; a pair of *Breeches*, which they used in bathing or washing themselves; a white garment, which especially that sect affected. At this time they had

their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to observe all the rules and ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled him, upon which expulsion commonly followed death within a short time; for none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one only with distastful herbs, which wasted his body, and brought it very low: sometimes they would re-admit such a one being brought neer unto death; but commonly they suffered him to die in that misery.

z Philo. item

Joseph.

a Joseph. de bello Judaic. lib. 2. cap. 12.

10. The *Essenes* (z) worshipped toward the Sun-rising.

11. The *Essenes* bound themselves in their oaths, to (a) preserve the names of *Angels*: the phrase implyeth a kind of worshipping of them.

b Joseph. ib.

c Philo de vita contemp. at.

12. They were above all others strict in the observation of the (b) *Sabbath day*; on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature. (c) Yea, they observed ἐβδομάδων ἐβδομάδας, every seventh week, a solemn *Penteco*?; seven *Pentecosts*, every year.

13. They abstained from marriage, not that they disliked marriage in it self, or intended an end or period to procreation; but partly, in wariness of womens intemperance; partly, because they were perswaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

among themselves in this point. Some were of the opinion before noted : others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem faminarum; Et si constanti purgatione apparuerint idonee partui, ita eas in matrimonia asciscunt. Nemo tamen cum pregnante concumbit, ut ostendant, quod nuptias non veluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children : the former sort preserved it by a kind of adoption of other mens children, counting them as neer kinsmen, and tutoring them in the rules of Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned, *Judg.* 1. 16. And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Agypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite* : but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a distinct order or sect of people, but as a distinct family, kindred, or nation, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents ; neither did they deal in husbandry,

d *Plin. lib. 8. l. 5.*

(a) 17.

e *Serapion
Theol. c. l. 3.
cap. 5.*

f *Joseph. Antiq.*
lib. 18. c. 2

g *Sculg. in*
Tiberief. c. 23

h *Joseph. l. 13.*
cap. 9.

i *Joseph. l. 13.*
cap. 9.

k *Philo lib.*
quod omnis pro-
bus, pag. 67.

husbandry, they sowed no seed, nor planted Vineyards, nor had any, *Fer. 55. 7.* The *Essenes*, on the contrary, they dwelt not in tents, but in houses; (f) and they imployed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoyned the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author, this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one (h) *Judas*, who lived in the time of *Aristobulus* the son of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: Howsoever the Sect was of greater antiquity; (i) for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Jonathan's* time, the brother of *Judas Macchabeus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the days of our *Saviour*, and after; for *Philo* and *Josephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to have been great, in *Philo* and *Josephus* his time, (k) about four thousand, which being dispersed in many Cities, made the faction weak: and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, especially

(especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years, before this testimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the name of *Essenes* be not found in Scripture, * yet we shall find in *S. Paul's Epistles* many things reproved, which were taught in the School of the *Essenes*. Of this nature was that advice

* *Vide Chronit. exam. conc. Trident. part. quart. pag. 120.*

given unto *Timothy*, *1 Tim. 5. 23. Drink no longer water, but use a little wine.* Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils*: but especially *Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them, *Let no man condemn you in meat and drink, v. 16. Let no man bear rule over you, by humbleness of mind, and worshipping of Angels, vers. 18. τί δοῦναι ζῆδε; Why are ye subject to Ordinances?* Ver. 20. The *Apostle* useth the word *δύναμις*, which was applyed by the *Essenes* to denote their *Ordinances*, *Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not, vers. 21.* Now the *Junior* company of *Essenes* might not touch their *Seniors*. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these *Ordinances* they undertook, *διὰ τὸν σοφίας*, saith *Philo*, for the love of wisdom: but the *Apostle* concludeth, *vers. 23.* That these things had only, *λόγον σοφίας*, a shew of wisdom. And whereas *Philo* termeth the religion of the *Essenes*, by the name of *θεῖον ἔργον*, which word signifieth religious worship, the A-

postle termeth in the same verse, ἐθελουσιθεῖαν, *Voluntary-religion*, or *will-worship*: yea, where he termeth their doctrine πατέων φιλοσοφίαν, a kind of *Philosophy* received from their fore-fathers by tradition, Saint Paul biddeth them beware of *Philosophy*, verse 8.

We formerly observed two sorts of *Essenes*; *Practicks*, and *Theoricks*: both agreed in their *Aphorisms*, or *Ordinances*; but in certain circumstances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual Crafts, keeping of Sheep, looking to Bees, tilling of Ground, &c. they were τεχνίται, *Artificers*. The *Theoricks* spent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, εὐχηται, *Supplicants*.

3. The *Practicks* had every day their dinner and supper allowed them; The *Theoricks* only their supper.

The *Practicks* had for their Commons every one his dish of Water-gruel, and bread; The *Theoricks* only bread, and salt: if any were of a more delicate palate than other, to him it was permitted to eat Hyssop; their drink for both, was common water.

Some are of opinion, that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons:

1. In that whole book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Evangelists*, or *Apostles*.

2. The *Theoricks*, in that book of *Philo*'s, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his

own

own words. First, In calling the Doctrine of the *Essenes* *πατρίαν φιλοσοφίαν*, *A Philosophy derived unto them by tradition from their fore-fathers*. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ autores, &c.*

3. The inscription of that book, is not only *καὶ βίη διαρηγνῆς*, but also, *καὶ εὐχρηστῶν*: Now *Philo* (*h*) else-where calleth the whole Nation of the *Jews*, *τὸ εὐχρηστῶν γένος*, ^{*h Philo in Prin. lib. de legat. cæsum.*} which argueth, that those *Theoricks* were *Jews*, not *Christians*.

C H A P. XIII.

Of the Gaulonitæ, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed *Sects*. Of these there were principally two, First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who (*a*) sometimes was called *Judas Gaulonites*, ^{*a Joseph. Antiq. lib. 18 cap. 1.*} (*b*) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. ^{*b Jos. 8 cap. 2.*} After this man rose up *Judas* of *Galilee* in the days of the tribute. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*: the name in *Greek* is one and the same, but differently read by *Expositors*. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judea*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judea*; that in *Saint Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herods* son, was banished into *Vienna*, having reigned nine years; that, under *Herod the Great*: whence there is an

observable Emphasis, in that Saint *Luke* saith, it was the first taxing, having reference unto this second.

d Joseph. loco
superius citato.

(d) The occasion of this faction was thus : When *Cyrenius* levied this Tax, and seized upon *Archelaus*, *Herod's* sons goods, then arose this *Judas* opposing this Tribute ; and telling the people, that Tribute was a manifest token of servitude , and that they ought to call none *Lord* , but onely him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonitæ* ;

e O cumeius.
Att. 5. 37.
Theophylact.
Luc. 13. 1.
f Theophylact.
in Luc. 13.

they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1.* For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour* ; whereupon, *Pilate* being incensed with anger, slew them whilst they were (g) sacrificing. To this faction belonged those murderers, termed *Sinaeroti*, mentioned, *Acts 21. 18.*

g Joseph. l. 7. de
 bello Judaico.
cap. 28. p. 985.

Concerning the *Herodians*, those that number them among *Hereticks*, make the heresie to consist in two things : First, in that they took *Herod the Great* for the promised *Messias* ; because in his Reign, he being a stranger , the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities annually performed upon his birth-day. Of *Herod* his birth-day the *Poet* speaketh,

— — — Cum

*Herodis venere dies, unctaque fenestra,
Disposita pinguem nebulam vomere lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda notat thynni, tumet alta fidelia tino.*

Perf. Sat. 1.

Now

Now whether this latter may be referred to *Herod* the Great, I much doubt; because I find not any Author among the Ancients to speak of *Herod* the Great his birth-day: It was another *Herod*, *Tetrarch* of *Galilee*, otherwise called *Antipas*, whose birth-day we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (*h*) many grave Authors avouching it, yet (*i*) others justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah* must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

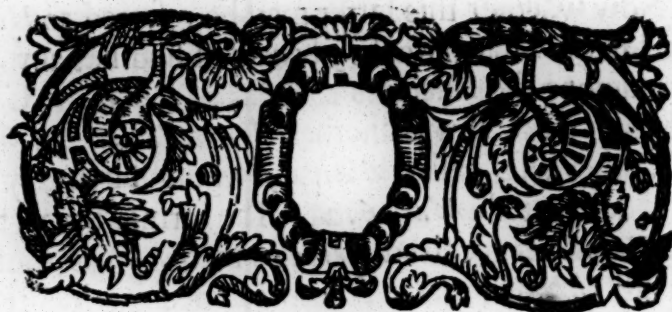
h Epiph. l. 2. c. 10
i Theophyl. Mat. 22. 16.
 & alii plures
i Hieron. Mat. 22. 17.

Others say, (*k*) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

k Tholoz. Beza Mat. 22. 16.

To omit many other conjectures utterly improbable, I incline to *Saint Hierom*, whose opinion is, (*l*) that the *Herodians* were those who stood stiffly for tribute to be paid to *Cæsar*. It concerned *Herod*, who at first received his Crown from *Cæsar*, to further *Cæsar*'s tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or disceptring; for it was in *Cæsars* power to take away the Crown again when pleased him. Now, in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our Saviour might have reference, saying, *Mat.* 8. 15. Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*. Viz. Of their contagious doctrine, and fox-like subtleties.

l Hieron. Mat. 22. 17.



THE
SECOND BOOK
TREATETH OF
PLACES

CHAP. I.

Their Temple.

VVHen the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of Gods publick worship. Afterward, when they were settled in the Promised Land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was movable, and but for a time: The *Temple* fixed, and permanent: the state of the *Jews* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, who shall sojourn in thy Tabernacle? Who shall rest in thine holy Mountain?* *Psal.* 15. 1. There

There were in the same tract of ground three hills, *Sion*, *Moria*, and *Mount Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on *Mount Calvary* *Christ* was crucified. (a) But all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*; yet the Scripture speaketh of it commonly, as if it were upon *Mount Sion*.

^a G. nebeard. in Chron. lib. 1. Aaron. n. 11. 3146.

In the *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*: answerable to the *body* of the *Church*. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the golden *Censer*, and the *Ark of the Testament* Heb. 9. 4.

In (b) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, Heb. 9. 4. Thus they were in *Moses* h's time; but afterwards in the days of *Solomon*, only the *Tables of the Law* were found in the *Ark*, 1 King. 8. 9.

^b Sunt qui illud & n. apud Apostolum, Heb. 9. 4. referunt ad τὴν σκηνὴν ut dicat in Tabernaculo secundo, quod appellent Sanctum Sanctorum, fuisse uenam mannae, & uirgam Aaronis, tabulam foederis, & uidel. urnam, & uirgam ante Arcam: (ita Moses testis 210 1) tabulam autem in Arca.

The cover of this *Ark* was called *ἱλαστήριον*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the *Law*, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *ἱλαστήριον*, our *Propitiation*, Rom. 3. 25. & *ἱλαστήριον*, a *Propitiatory*, John 2. 2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, Exod. 25. 22. Hence it is, that the *Lord* is said to sit between the *Cherubims*, Ps. 99. 1. The posture of the *Cherubims* was such, that their faces were each towards the other, but both

both looking down towards the *Mercy-seat*; they fitly shadowed out the people of the *Jews*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the Table, with the twelve Loaves of Shew-bread on it on the one side, and the Candlestick on the other. The Incense-altar was a type of our prayers, *Psal.* 141. 2. And that this Altar must be once every year sprinkled with the blood of the Sacrifice by the *High-priest*, *Exod.* 30. 10. It teacheth that our very prayers, except they be purified by the blood of *Christ*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the Candlestick a type of the Word of *God*. In them all, we may see the necessity of both Ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The Candlestick was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle* there was but one table, and one Candlestick: in *Solomon's Temple* there were ten Tables, and ten Candlesticks; as likewise in the Court of the *Tabernacle*, there was but one brazen Laver, in the Court of the *Temple* there were ten, and another great Vessel wherein the *Priests* washed: in the *Tabernacle* there were but two silver Trumpets; in the *Temple*, there were an hundred and twenty *Priests* sounding Trumpets.

The Courts of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the people's Court.

In the *Priests Court*, were the brazen Altar for Sacrifices, and the Laver for the washing, both of the *Priests* and the *Sacrifices*. The Laver, and the Altar
situated

scituated in the same Court, signified the same as the *water* and *blood* issued out of *Christ's* side; namely, the necessary concurrence of these two graces in all that shall be saved, *sanctification*, *justification*; *sanctification* intimated by the *Laver*, and *water*: *justification* by the *Altar* and *blood*.

The Court for the *Priests*, and the Court for the *people* (e) were separated each from other, by a wall ^{e. *Joseph. l. 8.*} of three Cubits high. ^{c. 13.}

The Court for the *people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Solomon's Porch*, because it was built about with *Porches*, into which the *people* retired in rainy weather: It had *Solomon's* name, either to continue his memory, or because the *Porches* had some resemblance of that *Porch* which *Solomon* built before the *Temple*, 1 *King. 6. 3.* *Jesus* walked in the *Temple*, in *Solomon's porch*, *John 10. 23.* All the *people* ran unto the porch which was called *Solomon's*, *Acts 3. 11.* That is, this *outward Court*.

In the midst of the *peoples Court*, *Solomon* made a brazen Scaffold for the *King*, 2 *Chron. 6. 13.*

This *Court of the people* went round about the *Temple*, and though it was one intire *Court* in the days of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehesaphat's* time, of whom we read, that he stood in the house of the *Lord*, before the new *Court*, 2 *Chron. 20. 5.* that is, before the *womens Court*.

There was an ascent of fifteen steps or stairs between the *womens Court* and the *mens*, (d) upon these steps the *Levites* sung those fifteen *Psalms* immediately ^{d R David.} ^{K'mchi. Psal.} ^{120.}

diately following the one hundredth nineteenth, upon each step one Psalm, whence those Psalms are intituled, *Psalmi graduales*, *Songs of degrees*.

In the *Womens Court* stood their *Treasuries*, or *Alms box*, as appeareth by the poor widows casting her two Mites into it, *Luke 21. 1*. In *Hebrew* it is termed קרבן *Korban*, the *Chest of Oblations*; the word signifieth barely, an *Oblation*, or *Offering*, and accordingly *S. Luke 21. 4*. saith, they all of their superfluities call into the offerings; that is, into the *Korban*, or *Chest of offerings*. In *Greek* it is termed γαζοφυλακίον, whence cometh the *Latine* word, *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King. 12. 9*. seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words spake *Jesus* in the *Treasury*, *John 8. 20*. It is worth our noting, that the *Hebrew* word צדקה *Tsedaka*, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten: and to this purpose they called their *Alms-box* קופה של צדקה *Kupha-Sehel Tsedaka*, the *chest of justice*; and upon their *Alms-box* they wrote (e) this abbreviature מביא, A gift in secret pacifieth anger, *Prov. 21. 14*.

In *Herod's Temple* there were (f) four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legal pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *womans Court*, with a stone wall of

e *Buxtorf*, de abbrev. in

מביא
f *Joseph. i. 2.*
contra Apion.
1056:

of three Cubits high, which wall was adorned with certain pillars of equal distance bearing this Inscription: (g) *Let no stranger enter into the Holy place.*

The Temple at Jerusalem was thrice built. First, by Solomon; Secondly, by Zorobabel: Thirdly, by Herod. The first was built in seven years, 1 King. 6. 37. The second in forty six years; It was begun in the second year of King Cyrus, Ezra 3. 8. It was finished in the (h) ninth year of Darius Hystaspis. The years rise thus;

Cyrus reigned

Cambyfes

It was finished in the year

of Darius Hystaspis

30

80

90

Years.

One year deducted from Cyrus his Reign, there remain 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among Divines, of which Temple that speech of the Jews is to be understood, John 2. 20. *Forty and six years was this Temple in building:* Many interpret it of the second Temple, saying, that Herod did only repair that, not built a new: but these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the reign of King Darius, Ezra 6. 15. and Josephus speaketh of Herod's building a new Temple, plucking down the old. (k) It seemeth therefore more probable, that the speech is to be understood of Herod's Temple, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely forty six years, (l) for so many years there are precisely between the eighteenth year of Herod's Reign, (at which time the Temple began to be built) and the

g Μη δει ἀλλοφύλον ἐν τῷ τῷ ἁγίου παρ-εῖναι

In locum sacrum transire alienigena non debet. Joseph. d. b l. Jud. lib. 6. c. 6.

h Joseph. Antiq. lib. II, c. 4.

i Joseph. Antiq. lib. 15, cap. ult.

k Vide Hospini. de Orig. Templ. c. 3.

l V. de supputationem Emaccianam. an. 3747

year of *Christ his baptisme*, when it is thought that this was spoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomon's*, Ez. 3. 12. It was inferiour to *Solomon's Temple*; First, in respect of the building because it was lower and meaner. (m) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (n) *Ark of God*. Secondly, *Urim and Thummim*; God gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-Offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכנה *Schecina*, the habitation, or dwelling of God, and hereunto the *Apostle* alludeth, *In him dwelleth the fulness of the Godhead bodily*, Coloss. 2. 9. *Bodily*; that is, not in clouds and ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John the Baptist*, there stood up no *Prophet*, but only they were instructed *per filiam vocis*, which they termed בַּה קוֹל *Bath, Kol*, an *Eccho from heaven*; and this was the reason why those *Disciples*, Act. 19. 2. said, *We have not so much as heard whether there be an Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, Hag. 2. 10. I answer, *Herod's Temple* which was

m Ho'pinian. ex
Talmudistis, de
Orig. Templ. c. 3.

n D. Kimchi in
H g. 1. 8. Eadem
scribit.
Rabbi Solomon,
ibid.

was built in the place of this, was of statelier building than *Solomon's*, and it was of greater glory, because of *Christ* his Preaching in it.

Herod's Temple was afterwards so set on fire by *Titus* his souldiers, (o) that it could not be quenched by the industry of man: (p) at the same time the Temple at *Delphos*, being in chief request among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, that God would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*; that the Kingdome of his Son might be the better established.

o Genebrard.
Ch. 6 l. 2. anno
Christ 69.
p Tiberius l. 3.
c. 11. S. 19.
20. 21.

CHAP. II.

Their Synagogues, Schools, and Houses of Prayer.

THe word *Synagogue* is from the Greek, συναγωγη, to gather together; and it is applyed to all things whereof there may be a collection, as συναγωγὴ γάλακτος, copia lactis, συναγωγὴ πόλεμους, collectio eorum quæ sunt ad bellum necessaria. God standeth in *Synagoga Deorum*, the assembly of judges: But *Synagogues* are commonly taken for houses dedicated to the Worship of God, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In *Hebrew* it was called, חכנסת בית Beth Hachneseth, the House of Assembly. The Temple at *Jerusalem* was the Cathedral Church; the *Synagogues*, as petty *Parish Churches* belonging thereunto.

Concerning

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land. The *Temple* being then too far distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* in stead of the *Temple*. That they were in *David's* time, appeareth; *They have burnt all the Synagogues of God in the land, Psal. 74.8.* And, *Moses* of old time had in every City, them that Preached him, being read in the *Synagogues* every Sabbath, *Act. 15.21.*

a Sigonius de
rep. Heb. l. 2.
cap. 8.

b Philo in le-
gat. ad Caium
c Vide Tremel.
Act. 6. 9.

In *Jerusalem* there were (a) four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *strangers*: one for *strangers* was called the *Synagogue of the Libertines*, *Act. 6.9.* Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedome, being opposite to the *Ingenui*, those that were free-born; (for many of those *Libertines* became *Profelytes*, and had their (b) *Synagogues*) or whether it were from (c) *Lubar*, signifying an *high place*; (for as their *Temple*, so their *Synagogues* and *Schools* were built on *hills* and *high places*) because it is said, *Prov. 1.21. Wisdome calleth in high places*: I leave to the judgment of the Reader.

d Munim. in
Teph. lla c. 11.
Sect. 1.

Out of *Jerusalem*, in other *Cities* and *Provinces*, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat. 4.23.* *Synagogues* in *Damascus*, *Act. 9.2.* *Synagogues* at *Salamis*, *Act. 13.5.* *Synagogues* at *Antiochia*, *Act. 13.14.* Yea, their tradition is, that (d) *Wheresoever ten men of Israel were, there ought to be built a Synagogue.*

e Buxtorf. de
abbrevia ur.
pag. 73. 81.
174

Their *Synagogues* had (e) many *Inscriptions*; over the gate was written that of the *Psalms* 118.20. *This is the gate of the Lord, the righteous shall enter into it.* In the walls,

walls, these and the like sentences; *Remember thy Creator, & enter into the house of the Lord thy God in humility. And Prayer without attention is like a body without a soul. And silence is commendable in time of prayer.*

As the Courts of the people before the Temple, were distinguish'd by a wall into two rooms, the one for men, the other for women: so in the Synagogues, the women were separated from the men, (f) by a partition or Lattice, or wire-work.

f T. *Tract. in tract. Suta cap. ult. vi. Buxtorf. Syn. g. c. 9. p. 240.*

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himself taught in them, &c. He that gave liberty to preach there, was termed *ἡγούμενος*. The Ruler of the Synagogue. There was also a Minister who gave the book unto the Preacher, and received it again, after the Text had been read. Christ closed the book, and gave it again unto the Minister, Luke 4. 20. This is probably he, whom they called *שליח אביר* *Sheliach Tsibhur*, the Minister or Clerk of the Synagogue.

Their Schools were different from their Synagogues. Paul having disputed for the space of three months in the Synagogue, because divers believed not, but spake evil of that way, he departed from them, and separated his Disciples, disputing daily in the School of one Tyrannus, Act. 19. 8, 9, 10.

Their School sometimes is called *בית Beth*, an house, simply, as appeareth by that saying; (g) *Octo-* *decim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those eighteen matters controverted between the house of Sammai, and the house of Hillel, Elias himself could not decide; that is, between their two Schools. Sometime it is called *בית תלמוד Beth hammidrasch*, an house of subtle and acute exposition. Here points

g D. *usque de tribus sect. l. 2.*

were

h Maimon. Te-
phila. c. 11.
Sect. 14.

* Paraphrast.
Chal. in hunc
ocum.

were more exactly and punctually discussed, than in the Synagogue, or Temple; whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings, (h) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Vertue to vertue*, Psal. 84. 7. * they interpret a kind of promotion, or degree, in removing from their Temple to their School. In their Temple, their Sermons were, as it were, *Ad populum*: in their Schools, *Ad Clerum*.

As they had Synagogues, so likewise Schools, in every City and Province; and these were built also upon hills. There is mention of the hill *Moreh*, Judg. 7. 1. that is, *the hill of the Teacher*.

The Masters when they taught their Scholars, were said to give: *Give unto the wise, and he will be wiser*, Prov. 9. 9.

i Da, si grave
non est. Hor. l. 2.
S tyr. 8.

Sed tamen iste
Deus qui sit, da
Tytiue nobis.
Virg. Bucol.

Accipe nunc
Danum insidi-
as. — Virg.
Aneid. l. 2.

k Epiph. in Tom.
2. l. 3. c 80.
l Bez. Act. 16.
13.

m Philo Jud.
de vita Moys,
p 530.

The Scholars when they learned any thing, were said to receive it: *Hear my son, and receive my words*, Prov. 4. 10. Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, 1 Tim. 1. 15. that is, *learned*. The like phrases of speech are in use among the (i) Latines.

Whether their Oratories or places of prayer, called *Proseucha*, were different places from their Schools, or Synagogues, I have not yet learned. That some of these were without the City, that provereth nothing, for so might Synagogues and Schools too. Epiphanius treateth of these (k) Oratories, but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (l) Synagogues, others (m) Schools. Of this house of Prayer,

prayer, mention is made, *Acts 16.13.* in which *S. Paul* fate down and spake unto the women : which gesture intimateth rather preaching then praying : true, all gesture was in use for prayer ; standing, kneeling, sitting: *Abraham* stood before the Lord, *Gen. 18.21.* that is, he prayed. *The Publican* stood afar off and prayed, *Luk. 18*

13. Whence by way of proverb they say, *(n) Sine stationibus non subsisteret mundus*; Were it not for standing, the World could not stand. *Stephen* kneeled, *Acts 7.60.* *David* fate before the Lord, and said, *2 Sam. 7.*

18. Yet sitting, when the speech is to the people, not to the Lord, implyeth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect alms ; whence some use the word *(o) Proseucha*, to signifie an Hospital.

o R. Juda in lib. Musat. vide Dins. præf. Math. 6. 5.

The *(p) Talmudists* taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed יְתוּמָה *Jethoma*, *pupillum*. The second חֲטוּפָה *Chetupha*, *Surreptitium*. The third, קְטוּגָה *Ketugna*, *Secile*, quasi in duas partes sectum per oscitantiam.

o Quæ te quærø Proseucha ? Juven. Sat. 3. p Caninius de locis N. Testam. cap. 5. p. 38.

CHAP. III.

Of the Gates of Ferusalem.

THe gates of the whole circuit of the *(a)* wall about *Ferusalem* were nine: The *Sheep-gate*, *Neh.*

3. 1. This was neer the Temple, and thorow it were led

a Scheinztler pentaglot.

b *Sinithus con-
viv. l. i. c. ii.*

led the *Sheep* which were to be sacrificed, being washed in the Pool *Bethsaida* near the Gate: *The Fish-gate, Nehem. 3. 3.* before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse-gate, Nehem. 3. 28.* were so called, because they were in manner of three several *Market-places*; and at the one Gate, *Sheep*, at the other, *Fish*, and at the third, *Horses* were sold. The *Old-gate* was so called, because, it was supposed to have remained from the time of the *Jebsites*, and not to have been destroyed by the *Assyrians*; it was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

c R. *Juda in l.
Musar. vid.
Dru. præterit;
Joan. 9. 22.*

Touching the gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*, the one for those that were new married, the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* days sat between those gates, said unto the new married; *He, whose Name dwelleth in this house, glad thee with children.* Unto the mourner, *He, which dwelleth in this house, glad and comfort thee.* Unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken to the words of thy fellows.*

Among the *Jews*, the gates were places of chiefest strength, so that they being taken or defended, the whole City was taken, or defended: and they were chief places of jurisdiction, for in them *Judges* were wont to sit, and to decide controversies: hence proceeded

proceeded those phrases: *The gates of Hell shall not prevail against thee, &c. And, Thy seed shall possess the gate of his Enemies.*

C H A P. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build *Temples*, (a) but they held it utterly unlawful so to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief *God*. Hence came that saying, (b) *Mundus universus est Templum Solis*; *The whole world is a Temple for the Sun*. Moreover, they thought it unfit to straiten, and confine the supposed infiniteness of their fancied *Deities* within wall; and therefore when after times had brought in the use of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples* open roofed, which were therefore called *inædæ*; This I take to be the reason why they made choice of *hills* and *mountains*, as the convenientest places for their *Idolatry*. These *consecrated hills*, are those *high places*, which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* increased; so the number of their *consecrated hills* was multiplied, from which, their *Gods* and *Goddesses* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship, they beset them with trees, & hence came the *consecration* of *Groves*, and *Woods*, from which their *Idols* many times were

^a *Hospin. de Orig. Templ. pag. 1.*

^b *Alex. ab Alex. lib. 2. cap. 22.*

c *Populus Alci-*
de gratissima,
vitis Iaccho,
Formosa myrtus
Veneri, sua
Laurea Phæbo
Virg. Eclog. 7.
d Plin. Nat.
Hist. l. 16. c. 44
c Maximus Ty-
rius, Ser. 38.
fol. 225. edit.
St ph.

named. (c) At last some choice and select *Trees* began to be consecrated. (d) Those *French Magi*, termed *Dryade*, worshipped the *Oak*, in *Greek* termed *Δρύς*, and thence had their names. The *Etrurians* worshipped an *Holm-tree*; and (e) amongst the *Celte*, a tall *Oak* was the very *Idol* or *Image* of *Jupiter*.

Among the *Israelites*, the *Idolatry* began under the *Judges Othniel*, and *Ehud*, *Judg. 3. 7.* and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 King. 18. 19.* and *Idols of the Grove*; that is, peculiar *Idols*, unto whom their *Groves* were consecrated, *2 King. 21. 7.* *2 Chr. 15. 16.* As *Christians* in the consecration of their *Churches*, make special choice of some peculiar *Saints*, by whose name they call them, as *Saints Peter's Church*, *S. Paul's*, *S. Andrew's*, &c. So they consecrated their *Groves* unto peculiar *Idols*; whence in prophane Authors we read of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*; all receiving their names from the *Groves* in which they were worshipped: yea, the *Idol* it self is sometimes called by the name of a *Grove*: *Josiah* brought out the *Grove* from the house of the Lord, *2 King. 23. 6.* It is probable, that in this *Idol* was pourtraited the form and similitude of a *Grove*, and thence it was called a *Grove*, as those silver similitudes of *Diana's Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Acts 19. 24.*

CHAP. V.

The Cities of Refuge.

THESE places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the Offender to fly;—at first, unto the *Altar* for refuge, as is implied by that text of Scripture; *If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine Altar*, *Exod. 21. 14.* Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, *1 King. 2. 28.* Notwithstanding, lest the *Altar* might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason are thought to have been (a) equally distant one from the other in *Canaan*: the Cities were in number six; *Bezer* of the *Reubenites* country; *Ramoth* in *Gilead*, of the *Gadites*, and *Golan* in *Bashan*, of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Dent. 4. 41. 43.* The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphthali*; *Shechem* in *Ephraim*; and *Kiriatharba* (which is *Hebron*) in the mountain of *Judah*, *Josh. 20. 7.* There are other Cities

a *Ra. Salom.*
Iarchi. Dent. 19.

of

of like nature; *God* promised the *Israelites*, upon condition of their obedience, after their Coasts were enlarged; but it seemeth that disobedience hindred the accomplishment thereof, for the Scripture mentioneth not the fulfilling of it.

b Maimon. in
Rotsach. cap. 8.
sect. 5.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, Deut. 9. 3. That the *Senate*, or *Magistrates* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad, and to remove out of them all stumbling-blocks and obstacles: and they suffered not any hill, or dale to be in the way, nor water-streams, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge*, *Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the month *Adar*, or *February*, every year the *Magistrates* sent messengers to prepare the ways.

c Paul. Fag.
Num. 35. 5.

Furthermore it was provided, that two or three wise men should be employed, to perswade the *Avenger of blood*, if haply he did pursue the man-slayer on the way, that he should offer no violence, until the cause were heard and examined. The manner of examination was thus; The Consistory or Bench of *Justices* who lived in that quarter, where the murder was committed, (c) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-hall, and diligently inquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the fact were found casual, then did they
safe-

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *high Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josb. 20.6.* By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood.* (d) The *Areopagite* had a proceeding against mans-slaughter, not much unlike, punishing the offender ἀπειρωλισμῶ, with a years banishment: Why the time of this exilement was limited to the death of the *high Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *high Priest's* life, (e) because the offence did most directly strike against him, as being amongst men, ἀρχιερεῖς, *Ac princeps sanctitatis, The chief God on earth.* d *Masius in Jos. cap. 20.*

THE



THE
THIRD BOOK
TREATETH OF
DAIES & TIMES.

CHAP. I.

Their Daies, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be needful, by way of Preface, to understand somewhat concerning the divisions of their *Daies, Hours, Weeks, &c.*

Their *Day* was two-fold ; *Natural*, containing *day* and *night*, and consisting of 24 hours ; or *Artificial*, beginning at *Sun-rising*, and ending at *Sun-set*. Of this is that ; *Are there not twelve hours in the day ? John 11. 9.*

The *Natural-day* was again two-fold : *Civil*, a *working-day*, which was destined for civil businesses and works : this began at *Sun-rising*, and held till the next *Sun-rising*, *Mat. 28. 1.* or *Sacred*, a Festival or Holy-day, destined for holy exercises : this began at *Sun-set*, and continued till the next *Sun-set*.

Their

Their night was divided into four *quarters*, or *greater hours*, termed four *watches*, each *watch* containing three *lesser hours*. The first they called *Caput vigiliarum*, the beginning of the watches, *Lam. 2. 19.* the second was the middle watch, *Judg. 7. 19.* not so termed, because they were only *three watches*, as (a) *Drusus* would perswade, but because it dured ^{a Druf. Jud. c.} till *midnight*. The *third watch* began at *midnight*, and ^{7. 19.} held till 3 of the clock in the morning. If he come in the *second*, or *third watch*, *Luk. 12. 38.* The *last*, called the *morning watch*, *Exod. 14. 24.* began at three of the clock, and ended at six in the morning. In the *fourth-watch* of the night, *Jesus* went out unto them, *Mat. 14. 25.* These *Watches* also were called by other names, according to that part of the night which closed each watch. The first was termed *ἑσπέρη*, the *even*. The second, *μεσονύκτιον*, *Midnight*. The third, *ἀλεκτοροφωνία*, *Cock-crowing*. The fourth *ἠώς*, the *Dawning*. *Ye know not when the Master of the house will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning, Mark 13. 35.*

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat. 20.* The first *quarter* began at six of the clock in the morning, and held till nine. The second *quarter* ended at twelve of the clock. The third *quarter* at three in the after-noon. The fourth *quarter* at six of the night. The first *quarter* was called the *third hour*, *vers. 3.* The second *quarter*, the *sixth hour*, *vers. 5.* The third *quarter*, the *ninth hour*, *vers. 5.* The last *quarter*, the *eleventh hour*, *vers. 6.*

Where note, that the three first quarters had their names from the hour of the day, which closed the quarter (for they began their count of their lesser hours, from six a clock in the morning, and our 6,

b Erat autem primus triarii us à prima usq; ad tertiam, & dicebatur prima hora, secundus erat à tertia usque ad sextam, & dicebatur hora tertia; tertius erat à sexta usque ad nonam, & dicebatur sexta; quartus à nona usque ad ultimam. quæ erat à duodecima, & dicebatur nona. Refellit hanc opinionem Tolletus, receptam licet à multis recensionem (ut ipse ait) quoniam de unde in a cuius memi ut parabola, altum apud hos silentium. Iure vulgunt à te, Tole e, qui excludunt undecimam, constanter tamen afferenda est contra te quadripartita diei divisio, in hoc potissimum illorum error consistit, quod horam primam faciunt, non inveniunt; horam undecimam inveniunt, excludunt tamen, nihil à mente Evangelistarum magis alienum, quam ut apostata verteretur hora prima diei, quæ in illis scriptis sonat quartam noctis vigiliam. Vid. Tolet. in form. cisp. 19. Annot. 8.

7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the last was called the *eleventh hour*, by our Saviour Christ; whereas among the common people, it either was called, or should have been called, by proportion with the rest, the *twelfth hour*; to intimate unto us, that though God in his mercy accept labourers into his Vineyard *eleven hours* of the day, yet he seldom calleth any at the *twelfth*; for that is rather an hour to discharge servants, than to admit new.

Some Expositors finding mention of the dawning of the day, in this Parable, *vers. 1.* (b) They reckon the 4 quarters of the day after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona.* Where first they err, in taking the *Dawning* of the day for the *first hour* of the day; for *πρωι*, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

By this division of the day into these four quarters, or greater hours, the *Evangelists* are reconciled touching our Saviour's Passion. He was crucified at the third hour, *Mark 15. 25.* *S. John* intimateth his examination before *Pilate*, to have been *Hora quasi sexta*, about the *sixth hour* *John 19. 14.* In the first place, understand by his crucifying, not his hanging on the Cross, which was not till the *sixth hour*, *Luke 23. 44.* nor his expiration, which was not till the *ninth hour*, *Mar. 15. 34.* but his examination under *Pilate*, at which time the people cried out, *Crucifie him, Crucifie him*; and then the third and sixth hour will easily be reconciled

conciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, This sheweth that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve: others greater, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, *Are there not twelve hours of the day?* John 11.9. The greater, some term *hours of the Temple*, or *hours of prayer*. Peter and John went up into the Temple, at the *ninth hour of prayer*, Acts 3.1. But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*. (c) The *third* instituted by Abraham, the *sixth* by Isaac, and the *ninth* by Jacob. The *third hour* the Holy Ghost descended upon the Apostles, Acts 2.15. About the *sixth*, Peter went up to the house-top to pray, Acts 10.9. At the *ninth*, Peter and John went into the Temple, Acts 3.1.

c Drusus in
praefat. Act. 3.
I. Non fuisse
ultra tres ho-
as
precationis in-
die apud Jude-
os, et c. estatur
David Kimchi.

From these greater hours of the day and night, the Canonical hours in use in the Roman Church, had their beginning; each Canonical hour containeth three lesser hours, so that in the whole night and day there are eight Canonical hours. At six of the clock in the evening began the first, and that is termed *Hora vespertina*; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day-service were named, *Hora prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve,

Vd. Bellarm.
de bonis oper. in
part. I. cap. 10.

the sixth from twelve till three, the ninth from three till six at night.

The Dial in use among the ancient Jews, differed from that in use among us: theirs were a kind of stairs; the time of the day was distinguished, not by lines, but by steps, or degrees; the shade of the Sun every half hour moved forward to a new degree. In the Dial of *Abaz*, the Sun went back *מחל* *Magnuloth*, degrees, or steps, not lines, *Isai. 38. 8.*

Their weeks were two-fold; the one was ordinary, consistin of seven days, the other extraordinary and *Prophetical*, consisting of seven years, *Dan. 9. 24.* The first is termed *Hebdomas diaria*, a week of days; the second, *Hebdomas annalis*, a week of years.

The *Hebrews* at first measured their months according to the course of the Sun, whence they are called *Menses solares*; and then every month consisted of thirty days. The waters prevailed from the seventeenth day of the second month, *Gen. 7. 13.* unto the seventeenth day of the seventh month, *Gen. 8. 4.* that is, full five months. If we will number the days, they were an hundred and fifty, *Gen. 7. 24.* Whereby it appeareth, that every month contained full thirty days. After the *Israelites* departure out of *Aegypt*, then they measured their months by the course of the Moon; they are termed *Menses Lunares*: they contained either thirty days, and then they were called *Menses pleni*, full Months: or twenty nine days and then they were called *Menses cavi*, *Deficient Months.*

The Sun exceedeth the Moon in her course eleven days, (c) hence every third or second year, one month was inserted. Now because the twelfth month in the *Hebrew Kalendar* was called *Adar*, hence when a month was inserted, the last was called *Ve-adar*, the second *Adar.*

Before

c Vide Kalendarium Hebraicum Munsteri, pag 52.

Before their captivity in *Babylon*, they counted their months without any name, according to the number. The *First, Second, Third month, &c.* After their return from *Babylon*, they called them by these names;

1. *Nisan*; it was also called אֲבִיב *Abib*, which signifieth an ear of corn: in this month Barley began to be eared.

2. *Iar*, it was also called יָאֵר, which signifieth beauty: then the Trees began to be beautified with Buds and Blossoms.

3. *Sivan*.

4. *Thamuz*.

5. *Ab*.

6. *Elul*.

7. *Tisri*, otherwise called *Ethanim*.

8. *Marchesuan*, it was called *Bull*.

9. *Chisleu*.

10. *Tebeth*.

11. *Chebeth*.

12. *Adar*.

13. *Ve-adar*.

1. { March.
2 April.

2. { April.
3 May.

3. { May.

4. { June.

5. { June.

6. { July.

7. { July.

8. { August.

9. { August.

10. { September.

11. { September.

12. { October.

13. { October.

14. { November.

15. { November.

16. { December.

17. { December.

18. { January.

19. { January.

20. { February.

21. { February.

22. { March.

Ἐν μηνὶ Δευ- Before their coming out of Egypt, they began
 τέρῳ διὼ μὲν their year in the month of *Tisri*, and thus they conti-
 νου Μάκεδόν- nued it alwayes after, for civil affairs, for their date
 νων λεγομένη of buying, selling, their *Sabbatical* years, years of *Jubile*,
 Μαρσομά- &c. After their coming out of Egypt, they began
 νη ὃ ἔστι E- their year in the month *Nisan*, and so continued it
 βελίων, ἕτω for the computation of their greatest Feasts.
 γὰρ Αἰγύπ-
 τιοι τὸν ἐνιαυ-

τὸν ἥσαν διατεταχότες. Μωυσῆς ὃ τὸν Νισὰν, ὃς ἔστι ξανθοῦς, μῆνα πρῶτον
 ἐπὶ ταῖς ἐορταῖς ἄεισεν. *Joseph. l. i c. 4. Mendo se ponitur μαρσονάην pro μαρχα-*
σαν, qui mensis erat olim secundus apud Hebræos, sicut & D us apud Macedones.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular Feasts; First
 we will see their manner of Feasting in general.
 Their ordinary meals, as they were not many in a
 day, so neither were they costly. They were called
 (a) *Arucoth*, which word signifieth properly, such
 Fare as Travellers and Way-faring Men use on their
 journeys. The word is used, *Jer. 40.5. So the chief*
Steward gave him victuals, and a reward, and let him
go. Likewise Prov. 15.17. Better is a dinner of green herbs
where love is. The extraordinary and more liberal kind
 of entertainment, by way of feasting, was commonly
 called (b) *Mischte*, from their liberal drinking at such
 meetings. There was also another kind of feast-
 ing, wherein they made merry together, eating the
 remainders of their Sacrifices; this they termed
 (c) *Chag*. From this custome of having a feast at the
 end of their Sacrifices, the Christians of the *Primitive*
Church instituted their *Love-feasts* to (d) succeed the
Lord's Supper: In both these greater and more solemn
 Feasts,

a ab ארע
 ארעא Iter
 facere, significat
 viaticum.

b משתה
 convivium, con-
 potatio dicitur à
 potando, sive bi-
 bendo, ut Græcè
 συμπίσις, ab al-
 tera ejus parte.
 c חג, Festum,
 celebris solemn-
 itas à radice
 חנן, Festum
 celebravit.
 d Chrysostom.
 I Cor. II Hoc
 autem præcipio.

Feasts, there were some Ceremonies used by them; as preparatory to the Feast, others in their giving thanks, others in their gesture at Table.

The Ceremonies preparatory were principally these three, 1. *Salutation*. 2. *Washing the feet of the guests*. 3. *Pouring Oil on them*.

Their *Salutations* were testified either by words, or some humble gesture of the body. By words, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, *Ruth*. 2. 4. From the last of these, blessing is often taken in Scripture for saluting. If thou meet any, (e) bless him not, or if any bless thee, answer him not again; saith *Elisba* to *Gebazi*, *2 Kings* 4. 29. The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*, *peace be upon thee*, *Go in peace*, and such like: *When ye come into an house, salute the same*; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, *Matth.* 10. 12. 13. By gesture; their salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, *Luke* 7. 38. commonly by an (f) ordinary kiss. *Moses* went out to meet his father-in-law; and did obeysance, & kissed him, *Exod.* 18. 7. Moreover, *Joseph* kissed all his brethren, and wept upon them, *Gen.* 45. 15. This Saint *Paul* calleth an holy kiss, *1 Cor.* 16. 20. *S. Peter*, a kiss of charity, *1 Pet.* 5. 14. (g) *Tertullian* calleth it *Osculum pacis*, A kiss of peace. These were kisses, which a *Cato* might give, and a *Vestal* receive: Of this sort the Jews had (h) three kinds; (i) A kiss of salutation, which hath been specified by some of those former instances. (k) A kiss of valediction: Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen.* 31. 28. (l) A kiss of homage; the word signifieth

c *Tertul.* lib. 6.
adv. f. *Mu-*
con.

f *Xenophon.* de
institut. *Cyr.* lib.
1 pag. 17 li. lib.
5 pag. 113.
g *Tertul.* de
orat. cap. 14.
h *Vide D usum*
ad diffinitionem
licet, *Exod.* c. 12.
i נשיקות

פרקים, *Ne-*
sh koth pharim,
k'm, *Oscula pro-*
pinauorum
נשיקות
פרשות
Nish koth pari-
shub, *Oscula se-*
parationis
נשיקות
נחלה *O-*
shiketh gradola,
Oscula magni-
tudinis.

nifieth a *kiss* of state or dignity, but was to testify their *homage*, and acknowledgment of their *Kings* Sovereignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 *Sam.* 10.1. And unto this they refer that in the second *Psalms*, *Kiss the son, lest he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i Lotio pedum
ante discubitu
non solum Ju-
daeis, sed &
gentibus ipsis
erat usitata. Lo-
cus hic tunc est,
hic accumbere,
ferre aquam
pedibus. Plau-
tus. Pers.

The second *Ceremony preparatory* was, (i) *washing their feet*. And the man brought the men into *Joseph's* house, and gave them water, and they did *wash their feet*, *Gen.* 43.34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *John* 13.5. And *Abigail*, when *David* took her to wife, said, Behold, let thine hand-maid be a servant, to *wash the feet* of the servants of my Lord, 1 *Sam.* 25.41. For this purpose they had certain Vessels in readiness for such employments: that which our *Saviour* used, we translate a *Basin*, *John* 13.5. He poured out water into a *Basin*. The word *vas* there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed ποδὶνιπτερον, (i) *A washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (k) thought that those Water-pots were men-

k *Stukius. lib.*
conviv.

tioned, *John 2.6.* There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complementary *washing* of which we treat : Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and after meal, (for our *Saviour* washed his *Disciples* feet after supper) which second washing, the *Hebrews* say it was in use only at the *Pass-over*, there must needs be use of great store of water in their greater Feasts ; and therefore no marvel, if many and capacious vessels stood in readines. Farther, we are to note, that as the office was servile and base, so the vessel : which observation giveth light to that, *Psal. 60.2.* *Moab is my wash-pot* ; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third Ceremony preparatory, was pouring out of oyl. A woman in the City brought an Alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment, *Luk. 7.37,38.* It was also poured upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint, vers. 46.* *Psal. 2. 3. 5.* *Thou anointest mine head with oyl.*

After these ceremonies of preparation had been performed, then they proceeded to give thanks. The Master of the house sitting down together with his guests, took a cup full of wine in his right hand, and therewith began his consecration, after this manner :

N

Blessed

רכלופ אתח ו
 וי אלחונו
 העולם
 זל
 כולפ פרו
 הגפ
Benedictus sis
tu, Domine Deus
noster rex
mundi, qui cre-
as fructum vitis
 חיוו
 ברכת

בנקת
 תלח
Benedictionem
panis D. i. i. s.
in N. T. part.
altera, p. 78.
 רכיטה

o Non tam cœ-
 nam cœnant
 quam discipli-
 nam. Tertu'.
Apolog. c. 39.

(1) *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him it pass'd round the Table. This grace of thanksgiving, they call (*m*) *Bircath haiaim, the blessing of the cup.* With this Christ himself seemeth to have begun his Supper; He took the cup, and gave thanks and said, *Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the wine, until the Kingdom of God shall come, Luk. 22. 17, 18.* After the blessing of the cup, the Master of the house took the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in funder; and holding this in both his hands, he consecrated it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This consecration of bread, they termed, (*n*) *Bircath halechem.* After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed *Haboiseang, (i. the breaker):* the bread being broken, he distributed to every one that sate at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed only in their solemn Festivals; otherwise they consecrated the bread alone, and not the cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian (o) love feasts.* Of the first sort, was that Parable proposed by our blessed Saviour at a Feast, *Luk. 14. 7.* Of the second, was *Sampson's Riddle*, which he proposed unto his Companions,

Judg.

Judg. 14. 12. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some guest, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us bless him who hath fed us with his own, and of whose goodness we live* then all the guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live.* This grace they called (p) *Bir-*
ברכת המזון
9 Vid. P. F. g. in præc. Hebr.
cath Hamazon. (q) And this is thought to be the cup wherewith *Christ* after Supper commended the mystery of his blood to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his Name, &c.* annexing a longer prayer, in which he gave thanks; First, for their present food. Secondly, for their deliverance from the *Agyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy; 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the Kingdom of the house of *David* his Anointed. 5. That he would send *Elias* the Prophet. 6. Lastly, That he would make them worthy of the days of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the guests which sate at the Table, with a soft and low voice, said unto themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him; The young Lions do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward he which began the thanksgiving, blessed the cup in the same form of words, as he used at the first

sitting down, saying ; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine :* and therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a cup :* this cup they termed כּוּס שׁוֹמֵר *Co shillel, Poculum sumpens, A cup of thanksgiving :* and both these cups are mentioned by Saint *Luke* ; and, which is worth our observation, the words of *Consecration*, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (s) Hymns and Psalms, which also was practised by our blessed Saviour, *Mark* 14. 26. So that, howsoever he used not any superstitions either then practised, or since added by after-Jews, (as the drinking of (t) four cups of wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandements, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read **P. Fagius* his Comment on *Deut.* 8. 10. From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords body and blood, a *Jewish Ceremony* ; I answer, no ; For, as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Profelyte* was admitted into the Church of the *Jews*, without this purification : yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus, neither was breaking the bread *sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it ; This

s Scalig. de emend. Temp. 6. p. 273.

t M ses Kotsen-
sis, fol. 118. c. 1.
u Sebastian.
Munster. Mat.
26.

* It. præc. Heb.
per Fagium
editas.

is my body. This cup is the *New Testament* in my blood, &c. *Luke 22. 19.* The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the blood of Christ? *1 Corinthians 10. 16.*

The last thing considerable in their *Feasts*, is their gesture. In the dayes of our *Saviour*, it is (y) apparent that the gesture of the *Jews* was such as the *Romans* used. The table being placed in the middest, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes more, seldome or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behinde the second's back: in like manner the third or fourth did lye, each resting his head in the others bosome. Thus *John* leaned on *Jesus* bosom, *John 13. 23.* This, first, is an argument of special love towards him, whom the *Master of the house* shall take into his own bosom; *John*, he was the beloved Disciple. Secondly, an argument of parity, amongst others, resting in one anothers bosom. *Many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, Mat. 8. 11.* And where shall they sit? In *Abrahams bosom*, *Luk. 16. 22.* that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the bosom of his Father, *John 11. 8.* that is, in the *Apostles* phrase, He thought it no robbery to be equal with his Father. Their tables were certainly circular, or round, whence their

*Voces quibus
usi sunt Euan-
geliste, sonant
Accubitus & o-
sculationem: ἀνα-
κεισθαι Luc. 22.
ἀνακεισθαι, Mat.
26. Κἀτακεισθαι,
Luc. 14.
ἀνακεισθαι,
Mat. 14.*

ז סבב

Dychnous, ca-
jus radix est
סבב circum-
vult, Ambivit.a Philo Jud. p.
381.b Vetustissimus
mos erat, super
lacertis pellibus
discumbere. Qui
poterat pelles
addere, dives
erat. Ovid.

their manner of sitting was termed (z) *Messibah*, a sitting round; and their phrase of inviting their guests to sit down, was, *Sit round*: We will not sit round until he come hither, 1 Sam. 16. 11. Again, Thy children shall be like Olive-plants round about thy table, Psal. 128. 3. This custome of lying along upon a bed, when they took their meat, was also in use in Ezekiel's time; Thou satest upon a stately bed, and a table prepared before it, Ezek. 23. 41. (a) And whether this were the custome of the ancient Hebrews, I leave to be discussed by others. But unto this doth Amos allude; They laid themselves down upon cloaths laid to pledge by every Altar, Amos 2. 8. that is, the (b) garments taken to pledge they use in stead of beds, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implyeth this custom of lying at Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in Egypt; for this cause is it that they had a strict charge in eating the *Passover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here, seeing the rule of observing the *Passover*, requireth, that it should be eaten with their shooes on their feet, which argueth rather standing then lying upon a bed: it may be demanded, Whether Christ transgressed not against the first institution thereof, in the manner of his sitting at the table? Tremelius answereth thus; and, in my mind, fully: We must know, saith he, that Exod. 12. it was commanded, after what manner, they, ready to depart out of Egypt, should eat the *Passover* at that time; for the necessity

necessity of that time so required, namely, an hasty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joyn't consent, that the commandment of sprinkling the door-posts with blood, of having on their shoes, of girding their loyns, of taking staves in their hands, and eating the Lamb in haste; did not extend it self to the generations following, but only to have concerned that very night, wherein they departed out of *Agypt*: Yea, it was an ancient tradition amongst them, that when they did in after-times eat the *Pasover*, they would sit down, or lean upon a bed, as our *Saviour* and his Disciples did, in token of their Deliverance obtained.

d Talmud. tract. de Pasch. ult. vid. Tremel. loc. sup. rivus citato.

The parties that gave entertainment at their Feasts were two; 1. (e) The *Master of the house*, 2. The *Master of the Feast*; they differed thus: the *Master of the house* was termed בעל הבית *Baal habeth*, πατριάρχης, *Pater familias*. The *Master of the Feast* was termed בעל משה *Baal mische*, ἀρχιτέκτων, *Triclinii praefectus*. The *Master of the Feast* was the chief servant, attending the *Master of the house* in time of the Feast. Others add a (g) third sort, whom they would to be *Praefecti morum*, in Greek they were termed δυνάμει. Their Office was thought to have been the inspection of the guests, that none should disorder themselves by drinking too much; whence they were called ὀφθαλμοί, *the eyes of the Feast*. Such kind of officers were in use in *Ahasuerus* his Court, *Esth. i. 8.* and likewise among the (h) *Athenians*; but whether any such belonged unto the *Jews* is justly doubted.

g Gauden. Brixianus. vid. Casaubon. ibid.

h Atheniens. l. 10.

The

אֵיתָּ

Hupis

טורה Ours

בריה Rufu-

gus: Bux'o f.

Synag. cap. 32.

p. 493.

k Moris erat

venitibus, in

convitiis

μειδας

mutere ob-

sentibus amicis.

Theophrastus, c.

σποδηνλα :

and likewise, unto their friends who were

absent they sent portions, which they termed μειδας.

This observation giveth light to that Canon in the

Laodicean Council, which forbiddeth the Christians in

their love Feasts, μένεν ἀδελφόν, to send portions, the reason

of which prohibition, I conceive to be three-fold.

First, that Christians might not symbolize with Hea-

then people. Secondly, That none presuming that

their portions should be sent them, might absent

themselves. Thirdly, that those present (especially

the poorer sort, as it often falleth out) might not be

injured, by having the best of their provision sent

away in such portions.

Here we may note, for conclusion, that, as the time

of their supper was towards the evening, and then

they gave greatest entertainment; So the time of

their dinner was about the sixth hour of the day,

that is, as we count, about noon. Kill meat and

make ready, for the men shall eat with me at noon,

Gen.

The ancient Jews, they were both hospital, ready to entertain, and also liberal in their entertainment: their hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that proverbial speech concerning the entertainment of a Friend: (i) That the first day he is Oreach, a guest: the second Toreach, a burden; the third Barach, a runaway. Their liberality appeared by remembering the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, Neh. 8. 10. (k) This was afterward practised by Heathens, who in their solemn Feasts did not only entertain their guests for the present, but did also allow them certain junkets to carry away with them. These they termed *μειδας*. This observation giveth light to that Canon in the Laodicean Council, which forbiddeth the Christians in their love Feasts, μένεν ἀδελφόν, to send portions, the reason of which prohibition, I conceive to be three-fold. First, that Christians might not symbolize with Heathen people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that, as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day, that is, as we count, about noon. Kill meat and make ready, for the men shall eat with me at noon, Gen.

Gen. 43. 16. Peter went up upon the house to pray about the sixth hour; then waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance, Acts 10. 9, 10.

Moreover we may here note the difference between those three cups mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 Cor. 10. 19. The cup of blessing, and this is applied to those several cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, ποτήριον εἰς παρακλησίν, Jer. 16. 7. The cup of consolation; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, ποτήριον σωτηρίας, Psal. 116. 13. The cup of salvation; this was used commonly after their Peace-offrings, which were vowed in way of thankfulness for benefits obtained. Whence the Seventy Elders commonly translate a Peace-offering, σοτήριον, A sacrifice of salvation, or salvation it self.

C H A P. III.

Of their Sabbath.

THE word שבת Sabbath, from whence our English word Sabbath, is derived, signifieth Rest, and is applied to all solemn Festivals. They polluted my Sabbaths, Ezek. 20. 21. that is, my Feasts. Sometimes it is applied to the whole week, Jejunio bis in Sabato, I fast twice in the week. Sometimes, and that most frequently, it is used for that seventh day which God had set apart for his own Service. This last was holy, either by a simple holiness which be-
O longed

to it, as was the seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, a great Sabbath, John 19.36. For on that Sabbath-day of which S. John speaketh, the Feast of the Passover hapned that year.

The week days are termed by the Hebrews *Cholim* prophane days, by the Greek *εργασια*, working days, but when they speak of them altogether, *μεταξυ σαββατων*, the space of time between the two Sabbaths. (a) This was the time upon which the Gentiles desired to hear Paul, Acts 13. 42. In respect of the different degrees of holiness on days, the Sabbath-day is not unfitly compared to a *Queen* or rather to those whom they termed *Primary wives*; other Feast-days to *Concubines*, or half-wives; working-days, to *hand-maids*.

The Sabbath began at (b) six a clock the night before: this the Grecians called *παρασκαβα*, the Hebrew * *Biath haschabbath*, the entrance of the Sabbath.

The preparation to the Sabbath began at (c) three of the clock in the after-noon; the Hebrews called this *ערב השבת* *Gnereb haschabbath*, the Sabbath eve. By the ancient Fathers it was called (d) *cœnapura*; the phrase is borrowed from *Pagani*, whose Religion taught them in their Sacrifices to certain of their Gods and Goddeses, to prepare themselves by a strict kind of holiness; at which time of their preparation they did partake of a certain Supper, which as it consisted of choise meats, such as those *Heathens* deemed more holy than others: so it was eaten with the observation of *holy Rites* and *Ceremonies*; hence they themselves were said at this time of their preparation to be *In casto*, and their preparatory Supper, termed, *Cœnapura*. Thus we see the reason why
the

a Sc. l'g. de e-
mnd Temp. l.
6. p. 261. Item
B za in b inc
lozum.

b Scatig. de e-
mnd. Temp l.
6. p. 269.
* חשבת
כאח
c Joseph. Antiq.
1. 16. c. 10

d In vitibus
c Pagani
pæat pura ap-
plabatur;
cæna illis
apponi solita,
qui in casto
erant, quod
Græci dicunt
αγνευσθαι, vel
πρεσβευειν.
Isaac Casaubon,
Exercit. 16. p.
662.

the *Fathers* called the *Sabbath-eve*, *Cænampuram*. By the *Evangelists* it was called *παρασκευή*, *A preparation*, *Mark* 15. 42. For distinction sake, we may call that fore-time of the day *παραπαρασκευή*, *A forepreparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Parfa's*; now a *Parfa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (f) Thirdly, all sorts of Artificers were forbidden to work, only three excepted; *Shoomakers*, *Taylors*, and *Scribes*; the two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation time to work.

f Casaubon
Exercit. 16.
p 477. ex Mich-
loi, Kimchi.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs; sweep the house, cleave wood, kindle the fire, and such like.

g Buxtorf. Sy-
nagog. Jud. cap.
10. ex Talmud.

In old (h) time they proclaimed the *Preparation* with noise of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or some under-Officer of the Church, whom they call *שלוה צבור* *Scheliach tshibur*, The Messenger of the Congregation.

h Buxtorf. Syna-
gog. Juda. cap. d

Concerning the sanctification of the *Sabbath* day it self, in corrupter times some things the *Jews* added over and above that which God commanded. In other things they took liberty where God granted none. In the first, they were *superstitious*, in the second *sacrilegious*.

They took liberty: There were two thousand

Cubits between the *Ark* and the *Camp*, when they marched, *Josb.* 3.4. and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: but all agree in this, that these two thousand cubits were a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this; On the *Sabbath* day they were all to repair to the place of God's publick worship, which was two thousand cubits distant from those who camped nearest; Hence follow four propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath* dayes journey. Secondly, That to those who dwelt in the *Camps* more remote from the *Ark*, a *Sabbath* dayes journey was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath* day, to joyn with the Congregation in the place of God's publick worship, though remote. Fourthly, That it was unlawful for the *Jews*, hereupon to take liberty to walk idly whither they would, if it were not more than two thousand Cubits, pretending it to be but a *Sabbath* dayes journey.

They added unto that which God commanded. I. God said, *Remember to keep holy a seventh day*: in which words, God sanctified one day to be *Sabbatum*, (2) they added *Sablatulum*; so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so

i Hospinian. de
Orig. fest. c. 3.

soon as it did to others. Some again continued the *Sabbath* longer than others ; this was done by those dwelling at *Tsepphore*, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it did to others : thus both of these did *Addere de profano ad sacrum* ; Add somewhat of the working day, immediately going before, or immediately following after : none diminished of the *Sabbath*.

(k) Hence R. Jose wished that his portion might be with those that began the Sabbath, with those of *Iberias*, and ended it with those of *Tsepphore*.

k Batorf.
Comment. Mi-
seric. cap 4 ex
Misar.

2. God said, *To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seethe that ye will seethe*, *Exod. 16. 23*. This command was proper to the time of (l) *Manna* : the reason is there alleged, why they should prepare that day for the morrow, because upon the *Sabbath* day they should not finde it in the field. The Jews extend this command to all ages, and therefore they dressed no meat this day ; this haply was the reason, that the *Heathen* people thought they (m) fasted on the *Sabbath* ; though I deny not but this error might be occasioned in part from that phrase, *Jejunabis in Sabbato*.

l Jun. & Tre-
m. in *Exod* 16.

3. God said, *Ye shall kindle no fire throughout your habitations on the Sabbath day*, *Exod. 35. 3*. This commandement was onely concerning fire for the furthurance of the work of the *Tabernacle*, (n) for therefore is the *Sabbath* mentioned in that Chapter, to shew, that the work of the *Tabernacle* ought to give place to the *Sabbath*. The Jews hence gather that it is unlawfull to kindle any fire at all on this day.

m Suetor. Au-
gust. c 76. de
j. jun. Sabbat.
Vid. Marital 4.
Epig 4.

4. God said, *In it thou shalt do no manner of work*. This the Jews understood without any manner of exception. (o) Hence they held it unlawful, to roast an

n Varius in
hunc locum.
Item Trem. &
Jun. m.

o Hospinian. de
Orig. sect. c. de
Sabbato.

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful, to defend themselves, being assaulted by their enemies on the Sabbath day; by this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawful upon the Sabbath to resist their enemies; which decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this command, we are to know, that three sorts of servile works were allowed.

p *Joseph. l. 12.*
cap. 8.

q *Joseph. l. 14.*
c. 8.

1. *Works of Charity*: God, that allowed them to lead their Oxe and Ass to water on the Sabbath, *Luke 13.* to make their lives more comfortable; much more allowed man liberty to dress convenient food for himself and his Family, that they might the more comfortably perform holy duties. Christ healed on the Sabbath; therefore, visiting the sick, and the use of the Physician, was both then and now lawful.

2. *Works directly tending to Gods worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the Priests might lawfully blow their Trumpets and Horns on the Sabbath day, for the assembling of the people, *Numb. 20. 2.* And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for Christians, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick congregation, or Preach the Word. Of these we may say,
though

though they are in their own natures bodily labors; yet the *Temple* which was sanctified did change the nature of them; and make them holy, *Matt.* 23. 17. Or as the *Jews* say concerning the overthrow of *Jericho*, which according to their writings fell on the *Sabbath-day*: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

3. Works of *absolute necessity*, as the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*; And the *Christians* with a little change of a more common Proverb, say, *Necessitas non habet ferias*; *Necessity hath no Holy-days.*

מי שצוה
על השבת
צוה לחלל
שבת
מסנניח
גפשו
שבת

K. O. Kimchi in
Job. c.

CHAP. IV.

Of their *Pasover*, and their Feasts of unleavened Bread.

SOME of the *Fathers* have derived the word (a) *Pascha*, from a Greek Verb, signifying to suffer, because the sufferings and *Passion* of our *Saviour*, are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word, signifying to pass by, to leap, or pass over. The *Etymology* is *God's* own. It is the sacrifice of the *Lord's Pasover*, which passed over, &c. *Exod.* 12. 27.

The word *Pasover* in Scripture hath three acceptations. First, it is taken for that yearly solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Pasover of the Lamb*, because on that day toward

a Tertul. advers. Judaic. c.
10. It. Ambros. lib. de Myster. P. sch. cap. 1.
b Aug. in titul. Psal. 68.
c Et Theologia non pauci omnia qua ad 14. noctem pertinent 150. attribuant quem errorem hauserunt ex turbidis Robbionum lacunis, qui hodie eundem errorem errant, teste Scaliger. de emend. Temp. l. 6. p. 270.

the

the evening, the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*: it may be called the *Passover* of *sheep and bullocks*, *Deut. 16. 2*. Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover*. In the fourteenth day of the first month, is the *Passover of the Lord*, and in the fifteenth day of this month, is the *Feast*, *Num. 28. 16, 17*. Toward this *Feast* we are to understand that *Josiah* gave unto the people such a multitude of *Sheep, Lambs, Kids, and Bullocks*. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of *Nisan*, and ending the one and twentieth of the same month. Now the *Feast of unleavened bread drew nigh, which is called the Passover*, *Luk. 22. 1*. So that in this acception is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct *Feast* from the *Passover*.

First, the *Passover* was to be kept on the fourteenth day of the first month, at even. This was their second Sacrament, in which although they were enjoined to eat unleavened bread with the *Lamb*, yet the *Feast of the unleavened bread* began not till the morrow following, being the fifteenth day of the same month, and lasted seven days, of which only the first and last were holy Convocations, wherein they might do no servile work, *Levit. 23. 5, 6, 7, 8*.

Secondly, the *Passover* in the age following its first institution, might not be killed and eaten in any other place, save only where the *Lord* did choose to place his Name, which afterward was at *Jerusalem*:

but

but the *Feast of unleavened bread*, the *Hebrews* thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem*: and (d) eating of it, they say, depended not upon the eating of the *Paslover*, but it was a commandment by it self.

לא
תלחואכרלה
ודבקרכו
הפסה
הלמן מצוה
קצמא

The *Rites and Ceremonies* observed by the *Jews* in the eating of this Sacrament, their *Paschal Lamb*, agreed with those general Ceremonies used in their solemn Feasts. They blessed the cup, and blessed the bread, and divided amongst the guests, and washed the feet of those that sate at the table; as is shewn in the

Mimen. de
fermento &
Azmo. c. 6.
sect. 1.

Chapter of *Feasts*. The particulars in which it differed from other *Feasts*, are delivered in those interrogatories, or questions proposed in way of *Catechism*, by some child, at the time of eating their *Paslover*, or rather in the answer made unto the child by him that blessed the table. The question was thus; What meaneth this Service? The form of the answer was, (e) How different is this night from all other nights, for all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended washed his *Disciples* feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights, we eat any sort of herbs; in this night bitter herbs: In all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Paslover* was in respect that the *Lord* passed over the houses of their *Fathers* in *Egypt*. Secondly, He held up the bitter herbs in his hand, and said; These bitter herbs which we eat, are in respect that the *Agyptians* made the lives of our *Fathers* bitter in *Egypt*. Thirdly, He held up the unleavened bread in his hand, and said, This unleavened bread which we

e Scalig. de e-
mend. Temp. l. 5.
p. 270.

eat, is in reſpect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechiſing* they ſay, is commanded; *Exod. 12.26*. They called it *הגדה Haggada*, i. *Annunciatio*, the declaration or ſhewing forth of the *Pasſover*. Hence the *Apoſtle* borroweth his phraſe; *As often as ye ſhall eat this bread, and drink this cup, ye ſhall declare, or ſhew forth, the Lord's death, 1 Cor. 11.26*.

Concerning this Lamb they are charged thus; *Upon the tenth of Abib every one ſhall take a Lamb for an houſe, a male of the firſt year, without blemiſh, and this he kept until the fourteenth day of the ſame month, Exod. 12.3. &c.* The Lamb, it was either of Sheep or Goats. For an *houſe*: the whole body of the *Iſraelites* was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houſes*: if the *House* were too few for the eating of the Lamb, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed *peſchia*; in the ſame ſenſe *S. Mark* uſeth *συμπόσια*, and *πρωια*. *Mark* the ſixth. All theſe words ſignifie a ſociety, or company of gueſts, ſo many as can ſit at the ſame table: the latter word properly ſignifieth, a bed in a Garden; and thus in the *Gospel*, the whole multitude ſitting on the graſs, ſcem to be compared unto a Garden; and their ſeveral ſocieties or companies, unto ſo many beds in the Garden. The number of *Communicants* in this *Paschal ſociety* (f) was never leſs than ten, nor more than twenty. It followeth in the Text, *A male*, to note the masculine and peerleſs vertue of our *Saviour*, whom it did typically ſhadow forth. (g) *Of the firſt year*; which phraſe they interpret thus, That the Lamb, after it was eight days old and forward, was

f Joſeph. de bello Jud. l. c. 17.
g Hebraice
פא שנה
Filius anni.
S. at qui di-
ſtinguat inter
Filius anni &
Filius anni
ſui; Filius anni
interpretatur,
qui annum nu-
mum agit, & c.
minor nec mi-
or. Filius vero
a ni ſui, qui eſt
in anno p. i. no,
licet cum cor-
dum abſolverit.
S. d. aben Eſ. a
n gat abſque
Cabala poſſe
ſciri quis ſit
filius anni ſui.
nam ſi ri po eſt,
inquit, ut ſit
Vnus additum
ſine p. i. gozi-
com, qu. le ia
היתר & ſi-
milibus.

was allowable to be offered for the *Pasover*, but not before; because it is said, *When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam, and from the eighth day, and thence-forth, it shall be accepted for an offering made by fire unto the Lord, Levit. 32. 27.* And the reason of this Law, some of the *Hebrews* have thought to be, (h) because in their opinion nothing in the world was absolutely perfect, until a *Sabbath* had past over it. Moreover if it were an hour elder than a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the *Israelites* of their own personal integrity, as to signify the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same month*. The *Rabbines* (i) affirm four causes of this; First, because otherwise through the multitude of businesses, at the time of their departure, they might forget the *Paschal Lamb*. Secondly, that in this four days space they might have the more certain knowledge of the Lamb's perfection. Thirdly, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves *God's* mercy in their deliverance from *Egypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongst the *Jews*, that during the space of these four days, their Lamb was tied to their bed-posts. Lastly, that in this time of Preparation, they might thoroughly fit and address themselves for the Oblation.

The time when the *Paschal Lamb* was to be slain, was at the Evening, *Exod. 12. 6.* Or, as the Original

^h Vid. Munster
ad Levit. 22.

ⁱ Hospinian. de
Orig. fest. cap. 56

k Aben. Ezra,
Exod. 12.

l R. David. in
Radic. Hoc
etiam colligi
po:est ex Pirke
Aboth. c. 5.

m Talmud.
tract. de pas-
chate. c. I. in
initio.

reads, *between the two evenings*. Here Divines move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus; That there was (k) *Vespera Solis*, the *Evening of the Sun*, namely, when the body of the Sun setteth: and *Vespera luminis*, the *Evening of the light*, when the beams and shining of the *Sun* is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time, they say, the *Paschal Lamb* was slain. (l) Others admit a greater latitude, and distinguish thus; There is, say they, *Vespera declinationis*, the *Evening of the Sun declining*; and *Vespera occasus*, the *Evening of the Sun setting*; and their meaning is, that their *Pasſover* was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First, because by this speech we must understand a latitude of time, wherein might be offered not only the *Pasſover*, but the *daily Evening Sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas, between the two evenings*, Num. 28.4. Now this might be offered in the former part of the afternoon. (m) The manner of their sacrificing, in regard of this time, we find thus registred, if we count the hours according to our usual computations: the *daily sacrifice of the evening Lamb* was usually slain between *two and three*, it was offered between *three and four*: upon the *Pasſover Eve* it was slain between *one and two*, it was offered about half an hour before *three*; but if their *Pasſover Eve* hapned to be the same with their *Sabbath Eve*, then the *daily Evening Sacrifice* was slain between *twelve and one*, it was offered half an hour before *two*; and afterward the *Pasſover*. Secondly,

condly, this agreeth with the Oblation of the true *Paschal Lamb*; or, as the time of his crucifying began in the third hour of the day, with the *daily morning Sacrifice*, *Mark 15.25.* so it ended at the ninth hour, *Mark. 15.34.* which was the time of their ordinary *Evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Paschal Lamb* was slain.

Furthermore, the *Lamb* was to be eaten with bitter herbs: the reason of this command is, that thereby they might be moved to thankfulness towards God, for their deliverance from the *Agyptian bondage*, in which their lives were made bitter unto them, *Ex. 1.14.*

These bitter herbs they dipt in a certain sauce thick like Mustard, called **Charoseth*, *n)* which thick sauce (say they) was a memorial of the day wherein they wrought in *Agypt.* (o) This is thought of some to be that wherein *Christ* dipt the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus; (p) they used to dip the unleavened bread in that sauce *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. (q) It was made of the Palm-tree branches, or of dry Figs, or Raisins, which they stamped and put Vinegar thereto, and seasoned it, and made it like Clay, and brought it unto the Table in the night of the *Passover*.

The other seven dayes following the fourteenth of *Nisan*, were in strictness of speech, a distinct Feast, as is above shewed namely, the Feast of unleavened bread; because in that space of time, (r) no leavened bread ought to be found in their houses, (s) Their degrees of preparation to this Feast are four. 1. *Expurgatio fermenti*, the cleansing of all their household-stuff and vessels, unto which leaven might haply cleave; and this was done two or three dayes before the *Passover*. 2. *Inquisitio fermenti*, the searching after leaven throughout all

* חרוסת
n *Moses Kot-*
seas; fol. 113.
o *Sc lig. de e-*
meal. temp. l. 6.
p. 211.
p *Mim. de*
fermento. c. 8.
sect. 7.
q *Mimmon in*
המסע דמסע
c. 2. *sect 11.*

r *Hu us moris*
o *stigia que-*
dum sunt re-
perta in Romæ.
Flamie Diasi.
A. G. ll. roit.
Atic. lib. 10.
c. 1.
s *Buxto f. Sy-*
neg. Judic.
c. 11. p. 317.

* Scalig. de c-
mend. Temp. in
prologom.

the rooms of their houſes, even to the Mouſe-holes; this they did with a waxen candle, and, as *Buxtorſius* noteth, upon the night before the *Pasſeover*: and *Scaliger* delivereth it in other words, to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima, uſque ad quartam horam poſt ortum Solis. At the beginning of the fourteenth day, untill the fourth hour after the riſing of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the Jews, in the computation of their Holy-days, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*; and this was done from the fourth of the ſixth hour, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the curſing of the leaven, in this form; (t) *Let all that Leaven, or whatſoever leavened thing is in my power, whether it were ſeen of me, or not ſeen, whether cleaſed by me, or not cleaſed; let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

† Buxtorf. Sy-
nag. c. 12 p. 325

u V. d. P. Fag.
n Exod. 12.

In caſe any did eat unleavened bread thoſe ſeven dayes, the penalty was, that ſuch a ſoul ſhould be cut off from *Iſrael*, *Exod. 22. 15.* Which penalty hath amongſt *Expoſitors* a (u) three-fold interpretation. Some underſtand thereby ſuch a man to be cut off from his heavenly inheritance: others, that God would cut off ſuch from the living by an untimely death: Others, that he ſhould dye without children, leaving no poſterity behind him; to this purpoſe their Proverb is, (x) *A man childleſs is lifeleſs.*

x V. d. P. Fag.
16.

Of theſe three, the firſt is moſt probable in this place, though the ſame Text may admit the ſecond interpretation in other places of Scripture, as is declared

clared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply, besides the secret actions of God touching the soul of such a Delinquent, a direction unto the Church how to deal with parties thus offending, by censuring them with Excommunication; which kind of censure elsewhere the Scripture calleth, *A casting out of the Synagogue*, *John 18. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? First, it was killed by the *Priests*, *2 Chron. 35. 6.* Secondly, it was killed after the first time in the *Court of the Temple*, the place which God had chosen, *Deut. 16. 6.* (y) Thirdly, ^{y Maimon in} the owner of the Lamb took it of the *Pr. est.* and did ^{Korban. Pascab.} eat it in his own house at *Jerusalem*. *Christ with his disciples kept the Passover in an upper-chamber at Jerusalem* ^{c. 1. Sect. 6.}

It may further be demanded, whether the Passover consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: *first*, say they, the *Passover* was eaten *standing* but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*, and the *Jews* generally after the first institution, in all their *Passovers*, used rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say the *Paschal Lamb* was wont to be roasted; but in the last *Passover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, Broth into

to eat the *Paschal Lamb* roasted; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit both: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge *John* 13.2. That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should betray him, is likewise by Saint *Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *John* 11. mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, Saint *Matthew*, and Saint *Mark* recite before the consecration of the *Sacrament*. Whence the Jews have a Proverb, (2.) *Non esse prius aut posterius in scriptura*; That first, and last, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lamb of the first year*, which might be a year old. It is evident also, by that of *Barabbas*, that it was a received custom, on the *Pasover* to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold. Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that the

מקדם
ומאוחר
אין כתורה
Salam. Iar. chi.
in Gen. 6.

the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Agyptian bondage*.

Again, here is to be observed, that the *Jews* speaking of their *Pasſover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. (a) And *Josephus* telleth us a Joseph. Antiq. l. 2. c. 5. p. 65 that they numbred *eight days* for that Feast. In like manner the Disciples are said to come unto *Christ* the first day of unleavened bread, saying unto him, *Where wilt thou that we prepare for thee to eat the Pasſover?* *Mat. 26. 17.* as if the first day of unleavened bread, were before the *Pasſover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the feast of unleavened bread began the fifteenth day, and continued seven days only, and the *Pasſover* was before the feast of unleavened bread.

In the last place, we must know, that there was permitted a *second Pasſover* to those who could not be partakers of the first, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Pasſover*, *Numb. 9.* Touching that permission of a *second Pasſover*, to those that were in a journey far off: The *Hebrew* of this word *far off*, hath extraordinary

b Maimon in
Korban. Pefcab
c. 5. ſect. 8; 9

dinary pricks over it, for ſpecial conſideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trefpaſſes and ſins, and far off, *Ephes. 2. 13.* ſhould be made nigh by the blood of *Chriſt*, and ſo partakers of him the ſecond Paſſover. Of this legal Ordinance the *Hebrews* ſay, (b) What is this journey far off? fifteen miles without the walls of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt month, fifteen miles or more, when the Sun riſeth, lo, this is a journey far off; if leſs then this, it is not a journey far off, for he may come to *Jeruſalem* by after mid-day, though he go on foot, eaſily. The Agreement between the Paſchal Lamb and *Chriſt* ſtandeth thus,

Chriſt is our Paſſover, 1 Cor. 5.

The Paſchal Lamb was,

Chriſt was,

- | | |
|---|---|
| 1 One of the flock. | 1 Perfect man, <i>John 1.</i> |
| 2 Without blemiſh. | 2 Without ſin. |
| 3 To be ſacrificed and roasted. | 3 Suffered and died. |
| 4 His bones were not broken. | 4 They brake not his legs, <i>John 19. 33.</i> |
| 5 About the Evening. | 5 In the end of the world, <i>Heb. 9. 26.</i> |
| 6 Their door-poſts were to be ſprinkled with the blood. | 6 The blood of <i>Chriſt</i> purgeth our conſciences. |
| 7 That the puniſhing Angel might paſs over them. | 7 That ſin and death might not prevail againſt us. |
| 8 It was eaten in their ſeveral families. | 8 He is applied by faith, |
| 9 The whole Lamb. | 9 According to all the Articles of the Creed. |

10. With-

- | | |
|--|--|
| 10. Without Leaven. | 10. Without hypocrisie ,
I Cor. 5. |
| 11. With bitter herbs. | 11. With patience under
the Cross. |
| 12. In haste, and in the
manner of Travellers | 12. With an earnest and
longing expectation of
life eternal. |
| 13. Onely by the Cir-
cumcised. | 13. Only by the faithful ,
I Cor. 11. |

C H A P. V.

Of their Pentecost.

THis Feast was called πεντηκοστή, the Pentecost; which word signifieth the fiftieth day, because it was observed upon the fiftieth day after the second of the Passeeover, which was the sixteenth of Nisan. Here in the first place we must note, that the fourteenth of Nisan was τὸ πάχα, the Passeeover; the fifteenth ^{a Seniores ap-} εὐσθὲν τὸ πάχα, the Feast of the Passeeover: or πρῶτη τὸ πάχα, ^{pellabant hunc} the first of the Passeeover: the sixteenth was δευτέρα τὸ πά- ^{diem, πρῶτον} χα, the second of the Passeeover, or the morrow after the ^{τῶ σαββάτου} Passeeover, Levit. 23. 11. which is all one, as if it had been said, the morrow after the feast of the Passeeover; for in those feasts which consisted in many dayes, the first and the last were termed *Sabbaths*. Now these fifty dayes were in truth the appointed time of their Harvest, their Harvest being bounded, as it were, with two remarkable dayes, the one being the beginning, the other the end thereof: the beginning was δευτέρα τὸ πάχα, the second of the Passeeover; the end was πεντηκοστή, the fiftieth day after, called the Pentecost. Upon the

b Scalig. de e'
mend. temp. l. 6.

δευτε'α, then they offered a (b) sheaf of the same fruits of their harvest, *Levit. 23. 10.* Upon the Pentecost, then they offered two wave loaves, *Levit. 23. 17.* the sheaf being an Oblation offered in the name of the whole

c καὶ τότε λοι-
πὸν ἡμεροσία
ἔξῃσι πᾶσι καὶ
ἰδία θείξεν,
Joseph Antiq. l.
3 c. 17.

Congregation, whereby all the after-fruits throughout the Land were sanctified: (c) it being from thence afterward lawful, and not before, to reap the Corn; the two loaves being not only an Eucharistical Oblation, but also a token of the Harvest finished and ended. In

d Scalig. lib. 6.
de emend. tem. p.
260.

the second place we are to know, that they did count these fifty days by numbring the Weeks from the δευτε'α, whence it was called a *Feast of weeks*. The manner how they counted the weeks, was, according to the number of the *Sabbaths* following the δευτε'α. Thus the first *Sabbath* following they called δευτε'α-πρωτον σαββατον: the second, δευτε'α δευτε'α: the third, δευτε'α τριτον, &c. So that (d) all the Weeks and Sabbaths during the time of the Pentecost; as the first, second, third, and fourth, &c. took their denomination from the δευτε'α, which observation giveth light to that of *S. Luke, Lu. 16. 1.* where there is mention of a *Sabbath* termed δευτε'α πρωτον, that is, the second-first Sabbath, and by it is meant the Sabbath next after the sixteenth of Nisan, which was the δευτε'α. Seeing that these fifty dayes did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the Canaanites and the Egyptians began their Harvest about the (e) first of April; it was quite finished in May.

e Plin. l. 18.
cap. 18. I lud ip-
sum confirmat
Leo Afr. testis
αὐτοπτης,
Descr pt. Afr.
liv. c. 4.

C H A P. VI.

The Feast of Tabernacles.

THe (a) *Greek* word used to express this Festival, properly signifieth the *making of Tabernacles*: the (b) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven days (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of boughs, in manner of *Arbors* and *Bowers*; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

a *Jansen. Concord. cap. 73.*
Hen Teller. in Joan. 7.

σκηνοπαγία,
 ἢ σκηνοπαγία
 חנוכיית הסוכות
Chag basuccoth

Concerning these *Booths*, the *Jews* write thus; (a) They ought to be made in the open Air, not within doors, or under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the boughs, but with such holes that the Sun and the Stars might be seen thorow them; and the rain likewise descend thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with household-stuff, to lay under them, & sleep under them; only in rainy-weather, then they had liberty to eat and sleep in their houses, until the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their *Booths*, some upon the roof of their houses (for their houses were made flat above) *Deut. 22. 8.* Some in their

d *Munster. Levit. 23.*

courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this Festivity, saith, that (e) these Booths were made principally of Ivy boughs; but the Scripture reckoneth up four distinct kinds, *Levit.* 23. 40. which are thought to be, 1. The Citternætree. 2. The Palm-tree. 3. The Myrtle-tree. 4. The Willow of the Brook. (f) The Rabbines teach, that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden they termed (g) *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our Saviour did ride into *Jerusalem*, cried, saying, *Hosanna* to the Son of David, *Mat.* 21. 9. *Plutarch* scoffing the Jews, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called *δυσσοί*, and in this respect he termeth this feast of the Jews *δυσσαγο-εἰαν*, A bearing about of these *Thyrsi*. That feast which the *Athenians* termed *ἑλευσίων*, was not much unlike.

Moreover, on the next day after this Feast, they compassed the Altar (h) seven times with Palm-boughs in their hands, in the remembrance of the over-throw of *Jericho*: for which reason, or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, Palm-Feast.

Concerning the reason of this Feast: Some are of opinion, that it was instituted in memory of that protection which the Lord vouchsafed the *Israelites* by the cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a safe Booth or Tent. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the

Hebrew

e *Plutarch Sym-
pos.* 4 Problem.
5.

f P. Fag. *Levit.*
23.

g *Alias Thisbit.*

h *Hospinian. de
O ig. fest. cap. 7.
It. Must in Ca-
lendar. p. 150.*

Hebrew readeth; *That your posterity may know, that I have made the children of Israel to dwell in Booths*, Lev.

23.43. *The Chaldee* rendreth it, *That your posterity may know that I have made the children of Israel to dwell*

(i) *in the shadow of clouds.* (k) Others think, it was instituted as a solemn thanksgiving unto God for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of David, which are intituled על הוֹחִית *pro torcularibus*, to have been composed for this Feast. Others speak more probably, who assign the cause to be in memory of their fore-fathers dwelling in Tents and Tabernacles; the Text is clear, Levit. 23. 43.

The Sacrifices which were offered these seven days, are prescribed, Numb. 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the Jews deliver to be this: the whole number of bullocks to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations; until all things were brought under the government of the *Messias*, who was the expectation and Hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, Neh. 8. 18. but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *boughs*, but the

דמסלח
עננו

k in. ophylact.
Joh. an. 5.

l Hospinian. de
Orig. hujus fest.

days

m Talmud.
tract. de festo
Tabernaculo-
rum, cap.

ליל

Vid. Tremel.
John 7. 37.
n Buxtorf. in
abbreviatw.
p. 253.

o Tremel. Joh. 7
37. ex Talmud.

(m) days of this whole feast of Tabernacles were termed *Hofannoth*, from the usual acclamations of the people, whiles they carried *boughs* up and down. And this eighth day was called *Hofanna Rabba*, the great *Hofanna*, or the great day of the feast, John 7. 37. (n) Upon this day they did read the last Section of the Law, and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (o) Upon this day also, by the institution of the Prophet *Haggæus* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the Temple; where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the Prophet *Esay* 12. 13. *With joy shall ye draw water out of the Wells of salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, John 7. 38. *He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointed the celebration of a Feast in the eighth month, on the fifteenth day thereof, (p) which is thought to be this very feast of *Tabernacles*.

p Hospinian. de
Orig. hujus fest.
p. 24.

CHAP.

C H A P. VII.

*Of the Feast of Trumpets, and their
New Moons.*

FOR the Understanding of the time when this Feast was to be observed, we must note, the moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Levit. 23. 24.* But according to their *civil Computation* it was their *first moneth*, so that this Feast may be termed their *New-years day*.

The first day of every moneth had its solemnities. First, when they repaired to the *Prophets* for the hearing of the word, as on other *Sabbaths*. Wherefore wilt thou go to him to day? It is neither *New Moon*, nor *Sabbath day*, *2 Kings 4. 23.* Secondly, it was then unlawful to buy and sell: When will the *New Moon* be gone, that we may sell corn? *Amos 8. 4.* Thirdly, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered (besides the daily sacrifice) *two Bullocks, one Ram, seven Lambs, for burnt offerings*; with their meat and drink-offering, and a *Goat for a sin-offering*. *Num. 28. 11. 15.* But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, *one Bullock, one Ram, and seven Lambs, for burnt-offerings*, and a *Goat for a sin-offering*,
R Numb.

a Sh Under, in
reie שפר

Num. 29. 1, 6. Secondly, in other *New Moons* they blow-
ed no *Trumpets*: In this they blowed (a) from the *Sun-*
rising till night: whence we learn what *New Moon* it
is that *David* speaketh of, *Psal. 81. 3.* Blow the *Trumpet*
in the *New Moon*, in the time appointed, at our feast day.

The reason in general of this blowing, and great
noise of *Trumpets*, I take to have been, to make their
New years day the more remarkable, because from it
all their deeds and contracts bore date, and their
Sabbatical years and *Jubilees* were counted thence:
but why it should be made remarkable by the
sound of *Trumpets*, or *Cornets*, there are three con-
jectures.

b P. Fag. L cit.
23.

c Basil in Psal.
80.

First, the (b) *Hebrews* think it was done in memory
of *Isaac* his deliverance, and that they did there-
fore sound *Rams horns*, because a *Ram* was sacrificed
instead of him. Secondly, (c) *Basil* is of opinion, that
the people were hereby put in mind of that day,
wherein they received the law in Mount *Sinai* with
blowing of *Trumpets*. Thirdly, others think it was to
put them in remembrance of the *Resurrection*, which
shall be with the sound of *Trumpets*; He shall send his
Angels with a great sound of a *Trumpet*, *Mat. 24. 31.*

d Scalig. de c-
mens. temp. pag.
36. It. p. 105.

There are (d) three things considerable in *New*
Moons. First, $\Sigma\nu\nu\omicron\delta\Theta$, the conjunction of the *Moon*
with the *Sun*. Secondly, $\epsilon\chi\acute{\alpha}\nu\gamma\alpha\sigma\mu\Theta$, the waxing of the
Moon. Thirdly, $\sigma\chi\eta\mu\alpha \mu\nu\nu\omicron\delta\epsilon\epsilon$, the prime of the
Moon. In the first it was quite dark; in the second it
did open it self to receive the *Sun-beams*: In the last it
did appear, *corniculata*, horned.

e Hosen. de O-
rig. fist. c. 4. p.
15. Eadem ra-
tio tenet etiam
in illis mensibus
qui co sunt 29.
diebus.

Because in all these three degrees of the charge,
there was a kind of mutual participation both of
the *Old and New Moon*; (e) Hence the *Jews* observe
two days, namely, the last of every *maneth*, and the
first

first day of the next following. Now because the thirtieth was the last in their longest Months; Hence Horace calleth these last dayes, *Tricesima Sabbata*: The first dayes they termed, *Neomenias*, new Moones.

For certain reasons the Jews used a kind of change, or translation of dayes; which translation, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their year, or their first day in their moneth *Tisri*; and he that shall diligently calculate these changes, shall find, that all other translations depended on this first.

Translation of dayes was (f) threefold. First, *Lunary*: f Scalig. de emend. temp. l. 2. p. 85.
Secondly, *Politick*; Thirdly, *Mixt*.

The reason of *Lunary translation*, was, that they might not observe the Feast of the *New Moon*, untill the old were quite over-past. For the understanding of this, note these three rules.

First, The *Hebrews* counted their holy dayes from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon, were just eighteen hours.

Secondly, Always before the *New Moon*, there is a conjunction between the *Sun* and the *Moon*; during this conjunction she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the *new Moon*.

Thirdly, When the conjunction was over-past before noon-tide, namely, in any of those first 18. hours, then the *New Moon* was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was translated to the day following, because otherwise they should begin their holy day in the time of the old Moon.

M. aster. ca.
Ind. H. b. p. 46.

And this translation they noted with this abbreviation $\overline{\text{ח}}$, that is, 10. because of those 18. hours which occasioned it.

The reason of *Politick translation*, was, that two *Sabbaths*, or feast-dayes might not immediately follow each other: (b) because say they, it was unlawful those two dayes to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two dayes. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be avoided.

h. *Mu. fl. Calen.*
p. 139.

First, When the *Passcover*, or the fifteenth day of *Nisan*, fell on *Saturday*; for then the *Pentecost* must needs fall on *Sunday*.

Secondly, When the *Passcover* fell on *Sunday*; for then their *Passcover* immediately followed their *weekly Sabbath*.

i. *Hospitalar. de*
Orig. fest. p. 6.

The first (i) Author of this *Politick translation* was a certain chief man amongst them, named, *Eleazar*; three hundred and fifty years before *Christ* his *Nativity*.

The several species, or kinds, of *Politick translation*, were five. The first, אדו *Adu*. The second, בדו *Badu*. The third, גבה *Gaba*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the understanding of these abbreviatures, we must know, that in these made words the letters only stand for numbers, and are applyed to the seven dayes of the week, thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jews Sabbath*.

a. *Adu.*

Their rules touching *Politick translation*, stood thus. (a) First, that neither their *New-Years-day*, which was the first of the moneth *Tisri*; neither their

their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concurr with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately before their *weekly Sabbath*. This instance is onely concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must alwayes necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (b) second rule, was, that the *Passcover* should ^{b B du.} not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*.

The (c) third rule, is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*. ^{c Gabaz.}

The (d) fourth rule, is, that the *Feast of Purim*, or ^{d Z. b. d.} casting lots, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

The (e) fifth rule, is, that the *Feast of expiation* was not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*. ^{e Agu.}

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of dayes. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*. And secondly, *Double*.

Simple translation, is, when the *Feast* is translated to

the next day following. For examples sake, If the *Moon* changed after noontide on *Sunday*, here the *Feast* must be translated, for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: notwithstanding, in as much as the very next day, namely *Monday*, was observed; I terme this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

f B:lu takpha.

בטו תקפט (f) *Batu Takphat*, is a word invented for help of memory; each letter is a numeral, and may be thus resolved, כ. טו. ט. ח. פ. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday*, not before the fifteenth hour, and the 589 moment, the *Feast* of the *New Moon* was translated unto *Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger*, *de emend. temp. lib. 2. pag. 87*.

Double Translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen upon *Saturday*; here, if the *Moon* hath not overpast her conjunction before the afternoon, *Lunary* translation removeth this *Feast* till *Sunday*, because of וי, that is, the *eighteen hours*: *Politick* translation removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*: of this sort is *Gatrad*.

גטראד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, ג. ט. ר. א. ד. The meaning thereof is thus: In their common year (when a whole moneth is not inserted) if the point of the change happen upon the *third day* of the week, that

that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (k) that 1080 moments ^{le Month Calend.} make an *h. ur.* _{pag. 45.}

The *Feast of Tabernacles* was observed in the moneth *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu.* The *Pasover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu.* If any ask the reason why the *Pasover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *After translation* depended upon the first translation of the first *New Moon* in *Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their *Pasover* sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Pasover*. The *Greek Church* holds, that he kept a *Pasover* by himself with his *Disciples*, on the thirteenth day of the moneth, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (m) of *leavened bread* in the *Lords supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a trans-

Exph. l. 2. Tom.
l. c. 51. p. 147
musumfer-
merati panis in
causa dominici
Eccl. fia Romana
oliva non dam-
nari. C. laubon.
ex. c. 16. p.
 445.

gressor,

n *Monstr. 12.*
Mu cap. 16

o *Joseph. Scalig.*
de emend. temp.
lib. 6. p. 25.

gressor, not a fulfiller of the Law. (n) Others say, that because that year their *Pasover* fell on *Friday*, hence the *Feast* was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the tradition of the *Elders*. (o) Lastly others more probably hold, that both *Christ* and the *Jews* did eat the *Pasover* the same day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began, he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John 19. 24.*

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proved in the *Chapter of the Pasover*. 1. The fourteenth day of the month, on which the *Paschal Lamb* was eaten, was called the first day of unleavened bread; the *Feast of unleavened bread* drew near, which is called the *Pasover*, *Luke 22. 1.*

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Pasover* of the *Lord*, and in the fifteenth day of this month, is the *Feast*, *Numb. 28. 16, 17.* Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the *Feast*, *John 13. 29.*

The *Sheep and Bullocks* offered upon this day, are called the *Pasover*, *Deut. 16. 2.* And of this we are to understand *S. John*, *Joh. 18. 28.* They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Pasover*. So that this eating of the *Pasover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entering into the common-hall? The answer is, that upon (p) *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges* to sit on life and death. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. Secondly, they withdrew themselves out of the common-hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death*, *Joh. 18. 31. (q)* that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following; It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *Ver. 32.* Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Act. 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Act. 24.* Which argueth, that all power in causes capital was not taken from them: But of this see the Chapter, *Of their capital punishments.*

ביום
נפשות
לשבת
שבת
ערב
יום
טוב.

Moses ben Mai-
mon. li. ult. l. ad.
c. Sanedrin.
Sect. II.

q August. tract.

114. in Joan.

Ita hunc locum

exponunt etiam

Cyrl. lib. 12. in

Joan. c. 6. Chrys.

hom. 12. in Joan.

Beda in c. 18.

Joan.

C H A P. VIII.

The Feast of Expiation.

VPon the tenth day of the month *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13*. It was called the *Feast of Expiation*, because the *High-Priest* did then confess unto *God*, both his own sins, and the sins of the people; and by the performance of certain Rites and Ceremonies expiate them, and make an atonement unto *God* for them.

*a Joseph. de tel.
Jud. pag. 43.*

The *Ceremonies* at this time to be performed, concerned either the *People and the Priest*, or the *Priest alone*. Those which concerned *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called (a) *Dies jejunii*, the *Fasting Day*, *Jer. 36.6*. Which serveth for the understanding of that, *Act. 27.9*. *Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and *Winter* was at hand.

Those *Ceremonies* which concerned the *Priest alone*, were two; *First*, then the *High-Priest* entred into the *Holiest of Holies*, which was peculiar unto this day. *Secondly*, he being about to sacrifice for himself and his house, he took unto him a *young Bullock* for a *sin-offering*, and a *Ram* for a *burnt-offering*, putting on his *Priestly Robes*: after he had washed himself in water, he took of the *Congregation* two *he-goats* for a *sin-offering*, and a *Ram* for a *burnt-offering*. The two *h-goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should

should be sacrificed, which let *scape alive*. This last was termed the *scape Goat*, because the other being slain, this was sent *alive* into the wilderness. The Greek Interpreters call this Goat *ἁπορροῦν*, *Malorum depulsores*, *A defender from evils*; which name the Heathens applyed to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the sins of the people into the wilderness, he likewise carryed away all those evils, which belonged unto those sins. And for the securing the people in this point, the Lord commanded the *High-Priest* to confess in the name of all the people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) O Lord, thy People, the house of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the People, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: that in that day he shall make *Attonement* for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.

The modern Jews now (because there can be no proper sacrifice, the Temple of Jerusalem being destroyed) the men they take a white Cock on this day, the women a Hen. (d) This Cock they swing three times about the Priests head, saying, *Gallus Gallinaceus hic, commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the Cock, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them,

חֲזִיזִי *Gazal*, ex *יו*
Gaz, *capra*, &
 חֲזִיז *Azal*, ab-
 init. R.D. Kim-
 chi in *Radio*.

c P. Fag. Lev.

16.

d Buxto-f. Sy-
 neg. cap. 20.

* 723

e Suidas in voce
πείθημα.

* Καθάσματα
ἐλέγοντο οἱ
ἐπὶ καθάρσι
μιμῶ τινος
ἢ τινος
ἐτε' εὐνοῖα
διδόμενοι τοῖς
θεοῖς, *Vetus*
Scho'ist. in *A-*
ristophan. *Plat.*
pig 43.
† *Budaus annot.*
etiq. in *Pa-*
dict De pan's,
p. 334

and together with them, their sins into the wilder-
ness. And lest they might seem to be mad without
reason, they assigne the cause why they make choice
of a Cock, at this time, to be this: This word * *Geb-*
her in the holy language signifieth a Man, in their
Talmud it signifieth a Cock. Now, say they, the ju-
stice of God requires, that as *Gebher* sinned, so *Gebher*
should make satisfaction. From this *Feast of Expiation*
it is probable, that the *Grecians* used a yearly *Expiati-*
on of their Cities, which was performed on this
manner: Certain condemned persons were brought
forth with Garlands upon their heads, in manner of
sacrifices; these they would tumble from some steep
place into the Sea, offering them up to *Neptune*, (e)
using this form of words, *πείθημα ἡμῶν γενε'*, *Sis pro no-*
bis peripsema: Be thou a Reconciliation or Propitiation
for us. The like kinde of Expiation was used among
them in time of any Pestilence, or contagious infe-
ction; for removal of such diseases, they then sacri-
ficed certain men unto their Gods, * such men they
termed *καθάσματα*. These two words are used by the
Aposile, *I Cor. 4. 13.* and they are translated *filth* and
off-scouring: we are made as the *filth* of the world, and
as the *off-scouring* of all things. The words signifie pro-
perly the *filth* or dirt scraped off *mens skooes* or from
the pavement of the ground: But, in (f) *Budaus* his opi-
nion, the *Aposile* had allusion unto those kinds of
Expiations in use among the *Heathens*. As if he had
said, We are as despicable and as odious in the sight
of the people, as much loaded with the revilings and
curfings of the multitude, as those condemned per-
sons, who were offered up by way of publick *Expi-*
ation.

Now

Now, seeing at this Feast principally the *High-Priest* was a *Type of Christ*, it will not be amiss to note the agreement between the *Type* and the *Truth*.

Aaron.

Christ.

- | | |
|---|--|
| 1. The <i>High-Priest</i> went into the <i>Holiest of all</i> ,
<i>Levit. 16. 3.</i> | 1. <i>Christ</i> our <i>High-Priest</i> went into the <i>Holy place</i> , namely, the <i>Heavens</i> ,
<i>Heb. 9. 12.</i> |
| 2. He went once a year,
<i>Exod. 30. 10.</i> | 2. He entred once,
<i>Heb. 9. 12.</i> |
| 3. He with the blood of Goats and Calves,
<i>Heb. 9. 12.</i> | 3. He by his own blood,
<i>Heb. 9. 12.</i> |
| 4. He alone,
<i>Heb. 9.</i> | 4. He alone hath troden the wine-press,
<i>Isay 63. 3.</i> |
| 5. He, clothed with his Priestly Robes,
<i>Lev. 16. 4.</i> | 5. He, ordained and sealed to this Office, by his Father from all eternity. |
| 6. He took two Goats,
<i>Levit. 16.</i> | 6. He took two natures: the <i>impassibility</i> of his <i>God-head</i> was shadowed by the <i>Scape-goat</i> : his sufferings in his <i>Man-hood</i> , by the <i>Goat</i> that was sacrificed,
<i>Theod. Qu. 12. in Lev.</i> |
| 7. The <i>Goat</i> did bear the Peoples iniquities. | 7. <i>Christ</i> was made sin for us,
<i>2 Cor. 5. 22.</i> |

C H A P. IX.

The Sabbatical year, or Seventh years rest.

AS every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit. 25*. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: So the *Sabbatical year* was to signify, that both they and their land was the *Lords*.

The observation of this Feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called (a) *Scabbath Haaretz*, the *Sabbath of the Land*, *Levit. 25.6*. *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (b) *Shemita laibova*, *The Lords release*, *Deut. 15. 2*.

שמיטה ב
לזהרה

Seeing they were that year forbid to till their ground, here a question might be made; what they should eat in the time of this intermission?

Answ. *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, Levit. 25. 20, 21.* saith the Lord.

Seeing every seventh year, debts, according to Gods command were to be remitted, some might demand whether this might not much endamage their estates if they did lend? or harden their hearts, not to lend?

Answ. It could not endamage their estates, for it is a most infallible *Maxime*: *No man is a loser by serving*

ving God. Whence the *Hebrews* themselves interpret this to be rather *Mandatum probationis*, A command of trial, such as *Abrahams* offering up of *Isaac* was, which God commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you, Deut. 15. 4.* (c) That is, saith he, as if the Lord had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy Brother, will be needful. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.* c *Aben Ezra*.
Deut. 15. 4.

The Reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to make his harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. *Secondly*, they were hereby put in mind of that happy estate which *Adam* enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *everlasting Sabbath* which we expect in the heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (e) that the world should continue for six thousand years, but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working d *Vid. Hospin.*
de orig. bujus
festi.
e *Talmud. in*
Sa'edim. c. Hiel.

אלפי חיות
באלפי חיות
ומית
המשיח

*Duo millia in-
nitatis, duo mil-
lia dierum. Mes-
sie, Talmud. in
Sanhedrin, c.
Helec.*

working days of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 *Pet.* 3. 8. *Elias* his words are these; *Six thousand years the world shall be, and again it shall be destroyed: (f) Two thousand shall be void, two thousand under the Law, and two thousand under the Messiah.* The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a Jew spake it, it may serve to prove against them; First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his coming.

CHAP. X.

Of their Jubilee.

THis is the last Festival which God commanded the Jews; it was celebrated every fiftieth year. It is commanded, *Lev.* 25. 8. Thou shalt number seven *Sabbaths* of years unto thee, &c. The *English* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, signifying a *Ram*; it signifieth a *Rams horn*. Seven *Priests* shall bear before the *Ark* seven *Trumpets* of *Rams horns*, *Josh.* 6. 4. Where the word *Jobelim* is used, and is expounded by the *Chaldee Paraphrast*, *Rams-horns*. *Marbachius* is of opinion, that this year was called their *Jubilee*, from (c) *Jubal*, the first inventor of musical instruments, of whom we read, *Gen.* 4. 21. *Jubal was the Father of all such as handle the Harp & Organ*; Other Authors deliver other reasons of the name; but it is most probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams-horns* then sounded. There were five main uses of this Feast.

First,

c *Marbachius* in
Levit. 25.

First, for the general release of Servants. *Secondly*, for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) *Fourthly*, some are of opinion, that as the *d Hospinian, de Orig. sect. c. 9.* Grecians did compute their times by the number of Olympiads; the Romans by their *Lustra*; the Christians by their *Inditions*: So the Jews by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which Christians enjoy under Christ, by whose blood we have not only a re-entry into the Kingdom of Heaven, which we had formerly forfeited by our sins (and this was haply signified by the Israelites re-entry upon their Lands formerly sold) but also the sound of the Gospel, which was in this Feast typed out unto us by the noise of the Trumpets, is gone thorough-out the world. And thus the Lord God hath blown the Trumpet, as Zacharies phrase is, *Zach. 9. 14*. But neither this release of Servants, nor restoring of Lands, was (e) until the tenth day of the first moneth *Tisri*, e *Moses Agypt. in halach a Schemit. Vei 6 bel, c. 10.* at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first days of this moneth the Servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

C H A P. XI.

The Feast of Purim, and the Feast of Consecration or Dedication.

Pur is a Persian word, and signifieth a Lot, whence this Feast of lots is called *Purim*, i.e. κληρώσις, *A Lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Esth. 9. 21*. It was instituted by *Mordecai*, in remembrance of the Jews delivery from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two days they read the History of *Hester*, in their *Synagogues*; and as often as they hear mention of *Haman* (a) they do with their fists & hammers beat upon the benches and boords, as if they did knock upon *Hamans* head.

a H^o pin. de fest.
fol. 33 ex Anto-
nio M^o rgarita
in l. de ceremo-
niis Judæorum.

b Εγκαίνια
ἐστὶ τὸ κατ' ἑω-
ρὴν καὶ τὸ
ἐκαὶνεστὶν
τὸ Σάββατον.

The Feast of Dedication is termed in the *New Testament*, *Εγκαίνια* (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the *Old Testament*; The *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels* and *Garments*: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly Festival, was the Consecration of the Altar appointed by *Judas Maccabæus* to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth *Cisleu*, which answereth in part

to

to our *December*, *1 Macchab. 4. 59.* Of this Saint *John* speaketh; and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December. It was at Jerusalem the feast of the Dedication, and it was winter, John 10. 22, &c.*

The reason of this Feast was in remembrance of that great mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two Feasts are of *humane institution*, and others might be added unto them; but little is to be added, or nothing at all, to that which is delivered concerning them, in the places of *Scripture* where they are mentioned.



THE
FOURTH BOOK
Of their
IDOLATRY.

CHAP. I.

The beginnings of Idolatry.

THE Infiniteness of Gods Majesty farr transcendeth the Capacity of created Natures; and if we consult not with Gods own Oracles, though the sense of a Deity may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of God, that he will adore the creature in stead of the Creator: and when he hath multiplyed the number of his gods, according to the number of the Stars in Heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true God, nay, whether the true God be not utterly unknown. For this reason the mariners in *Jonahs* ship cried every man unto his God, *Jonah* 1. 5. Every man to his own God; and, lest they might all mistake the true God, they awaken *Jonah* to call upon his God. This (a) uncertainty attending

Idolatry

a See in Geographic. lib 1.

Idolatry, caused the *Heathens* to close their petitions with that general, *Dii deaque omnes*. (b) The *Arabi-*^{b Gyrald. Syn- tagm. 17.} *ans* perceiving the insufficiency of their *known* gods, dedicated their Altars, *Ignoto Deo*, To the *unknown* God. At *Athens*, Saint Paul found an Altar with the same inscription, *Acts* 17. 23. Hence other neighbour-Countries were wont to swear (c) by him that was *unknown* at *Athens*. From this doubt and distrust among the *Athenians*, What God was, and who he was; sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the *Godhead*, between I know not what compeers and equals, so that they had other Altars mentioning a plurality of gods: (d) the ^{d Pausanias in Atticis.} inscription being *θεῶν ἀγνώστων*, The Altar of the *unknown* Gods; yea, the compleat and intire inscription of that Altar which Saint Paul saw, is thought to have been thus, (e) To the gods of *Asia*, *Europe*, and *Africa*; to the *unknown* and *strange* God. Which observation implieth their practice to have symbolized with other *Heathens* in that forementioned closure; *Dii Deaque omnes*, O all ye Gods and Goddesse, help. This distrust I think to be the chief reason why they worshipped the *unknown* God; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar* God; unto whose protection they had committed themselves: (f) because the *Heathen* people ^{f Alex. ab Alex. lib. 6. cap 4 Tyraquel. in illum locum.} generally conceited, that if the gods name, to whom they dedicated a City, were known, then the enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other (g) nations fettered and chained their gods, that they ^{g Microb. Si- cenna. 3. c. 9.} might

h Vit. Macro-
S. tur. l. 1 c. 18
It. Irenæum, lib.
2. cap. ult. Item,
Origen. contra
Celsum. l. 6. fol.
76. col. 3.
i V d. P. G. l. 1.
tia, lib. 2 c. 10.
k Plin in Præ-
æm. lib. 5, Hist.
Natur.

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of God, *Jehovah*, and in stead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols* (*b*) *Jove Iaa Iaoth*, *Iaoth*, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex. 3. 15*. This is my name לֵּנֹלָם *legnolam*, forever: (*i*) they read לֵּנֹלָם *legnalem*, to be concealed. Though I deny not but that name was alwayes in some sense ineffable: namely, as (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kindes of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or god-making Ceremonies, were extended to sublunary creatures, partly as *Symbola*, or representatative signes of those greater and more glorious lights; for this reason the *Caldeans* worship *fire*: ܐܬܪ , and *ur*, of the *Caldeans*, mentioned

ned, *Gen. 11.* which signifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applied to some chief *City*, from the name of the *Idol*. Yea, the *god* of *Nahor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits received from them, for which reason the *sea*, the *winds*, the *air*, the *earth*, and *fruits* of the *earth*, became deified. At last, well deserving *Men*, nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

C H A P. II.

Of *Moloch*, *Adram-Melech*, *Anam-Melech*, *Baal*, The
Tabernacle of *Moloch*, *Chiun*, *Remphan*,
Horses consecrated to the *sun*,
Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, *1 King. 11. 2 King. 23. 10. Leviticus 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed *god*, not onely of the *Ammonites*, but of the (n) *Moabites* also. He had his name from מלך *Malac*, signifying to rule or reign. The *Seventy Elders* translate him, ἀρχων, *Basileus*, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their *Children* in *fire*.

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, באל *Baal* signifieth a *Lord* or *Master*. And מלך *Molech*, a
King

n *Loria*, in *Acē*.
 7. ex *Oecumen*.

King or Prince. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explain *Baal*, in the beginning thereof.

b *August.* super
judic. q. 10. Vi-
desis *Eusebium*
de prepar. lib. 1.
cap. 7.

c *Plato* apud
Macrob. Saturn.
l. 1. c. 23 ubi
mendose citatur
e *Timeo* *Plato-*
nis, quod est in
Phaedro.

d *Assyrios* Sa-
turnum (quem
e *Solem* di-
cunt) *Iuxta* nemq;
coluisse constat.
Servius in *A-*
neid. 1.

e מלך, *Mo-*
lech dici volunt
qui מלך
Malach, (i.)

Angelus, *Nunci-*
us. Proinde in-
terpretantur *Mo-*
lech *Mercurium*
Deorum *nun-*
cium. *R. Levi*.
Lev. 18. 21.

Some think them to be different, because the (b) Planet *Jupiter* was worshipped under the name of *Baal*; but the Planet *Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal* this is evident: hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, the Lord of Heaven: For *Baal* signifieth Lord, and *Shamain*, Heaven. And what is this Lord of Heaven in the theology of the *Heathens*, other then the *Sun*? who may as well be styled the King of Heaven, as the *Moon* the Queen. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baalsamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name; But I find some Expositors to interpret *Moloch* to be (e) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally & more probably thought that

that he was *Saturn*, because as to *Molech*, so to *Saturn*, the *Heathen* people did sacrifice their (e) *Sons* and *Daughters*. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, e Mac-ob. Saturn. l. 1. c. 7. f Euseb. d. præp. l. 4. c. 7. (f) *It was made of Brass*, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (g) *Though all other houses of Idolatry were in Jerusalem, yet Moloch was without Jerusalem, in a place apart. How was he made? He was an Image of Brass; He had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from an other: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl, went into the first Chappel; he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh. Thus Moloch and Saturn agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven chappels built for Moloch, may well resemble those (k) seven gates with which the Persians honored the Sun; and as the seven gates did, so might the seven chappels mystically express the seven planets, whereof the Sun was Moloch, i. the King and Prince. When they sacrificed their sons unto this Idol, they did beat upon Tabrets and Drums, that the cry of the child might not be heard by the father. Thereupon was the place called *תופת* *Tophet*, from *תוף* signifying a *Drum*, as likewise from the cry of the children*

g Jalkut. Jer. 7. f. 97. column. 1.

k Orig. contra Celsum. l. 6. f. 75. col. 4. It. Gy. vald. in Dorum Syriac. 7. p. 229.

dren, it was called *Gehenna*, גֵּהֶנָּה signifying a valley, and נָחַשׁ roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its original from this fire, where-with the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect onely unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein, by allusion unto that (l) other fire, kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the City. The (m) *Cabalists* treating of *Gehenna*, in this metaphorical sence, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior*, and *inferior*: by the first they understand bodily torments inflicted upon the bodies of sinners in this world: By the second they understand the pains of the soul in the world to come (n). They say likewise that there are *Septem Gehenna mansiones*, Seven degrees or mansion places of *Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these seven receptacles, he that will mispend his time may read according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to *Moloch*, passing in the midst of two fires in sign of their consecration? It is probable, that both were in use. First, the Scripture

1 D. Kimchi.
Psal. 17. 13

m Capnio de
C. b. l. a. p. 644.

n P. Palatinus
l. 22 c. 6.

ture speaketh of both. Secondly, the *Hebrew Doctors* shew the manner of both. That they were *Burnt*, *Jalkut* expressly teacheth, and with him(o) others accord, saying, *That Molech is the name of an Image*; o Aven Ezra Lev. 18. 21. and the wise men of blessed memory interpret *Molech* to be an universal name, denoting any whom they made to rule over them; And it is agreed upon, that this is the abomination of the Sons of *Ammon*, and this phrase *To cause to passe thorow*, is as much as, *To burn*. Others say, *This Idols name was Molech*, and (p) this was his worship: That he (namely, the Father) delivered his Son unto the Priests, and they made two great fires; and they made his Son pass on his feet between both these fires. p Rabbi Solomon, Lev. 18. 21.

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliab*, 1 Kings 18. Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not alwayes altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh: which custom, whence it had its original, I find not: only we find the like to have been practised by the *Heathenish Priests* in their sacrifices to *Bellona*: *Tertullian* touch- Tert. Apol. c 9.

1 Laſan. p. 40³ eth it; but (r) *Laſantius* treating of *Bellona* and her Priests, ſpeaketh more clearly, ſaying, *They ſacrificed not with any other mans blood, but with their own; their ſhoulders being lanced, and with both hands brandiſhing naked ſwords, they run and leaped up and down like mad men. Who would not take theſe Bellonites to be the very Baalites, ſpoken of, 1 Kings 18. They leapt upon the Altar which was made——and cut themſelves as their manner was, with knives and lances, till the blood guſhed out upon them.*

That the opinion of pleaſing God by Sacrificing their children ſprang from *Abraham's* offering of *Iſaac*, ſeemeth very probable, and is intimated by *R. Solomon*, who bringeth in God ſpeaking concerning *Moloch* after this manner: *I never commanded that they ſhould offer up their ſons for an oblation, and I never ſpoke it unto any of my Prophets: (1) and when I ſpoke to Abraham to ſacrifice his ſon, it entred not into my heart that he ſhould ſacrifice him, but to make known his righteouſneſs.* *Yea, (t) Porphyrie* treating of *Saturn*, (who ſeemeth to have been this very *Molech*) ſaith, that the *Phœnicians* called him *Iſrael*, and that he had by *Anobreth* one only ſon called *Jeud* in the *Phœnician* language, (no doubt from the *Hebrew Jecid*, ſignifying an *only begotten*, and applyed to *Iſaac*, *Gen. 22. 2.*) which he offered upon an altar purpoſely prepared. Who ſeeth not the *History* of *Abraham* and *Sarah* under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaac* under the name of *Jeud*? and the original of this Son-ſacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

But what! Was the *Sun* worſhipped *Idolatroutly*, no otherwiſe? Yes, except I am deceived, we finde another manner of worſhip deſcribed by *Amos, chap.*

5.26. But ye have born the Tabernacle of your Moloch; and *Chiun* your Images, the star of your God which ye made to your selves. This translation I prefer before others. First, because the **Hebrew* word signifieth a *Tabernacle*. Secondly, it is rendred the tabernacle of *Moloch*, not *Siccuth* your King, by the *Seven*-
 ty. Thirdly, it is so repeated by Saint (t) Stephen, Acts 7.43. ye took up the tabernacle of *Moloch*, and the star of your God *Remphan*, figures which ye made, to worship them.

Three things are to be inquired, for the understanding of this parallel. First, what the bearing, or taking up of this tabernacle is. Secondly, what idoll was pointed out by these names of *Chiun* and *Remphan*. Thirdly, what is meant by the star of this God.

The taking up of this tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession; by the *Romans* this solemnity was termed *pompa*, and the *Tent* or *Pageant* in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses's Tabernacle*, which was nothing else but a *Portable Temple*, to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the *Heathens* from the true worship of God, which he himself had prescribed unto his people. Thus, As God had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*; so the *Devil* had his *Tabernacles*, *Priests*, *Altars* and *Sacrifices*. As God had his fire ever burning upon the *Altar*, so had the *devil* his fire preserved burning by these *Vestal Virgins*. As God had his *Propitiatory* or
 Mercy-

וְהָיָה
כִּי
יִשְׁכְּנוּ
בְּכִנּוּ
וְכִנּוּ
וְכִנּוּ

Καὶ ἀνελήβε-
τε τὴν σκηνήν
τῆς Μολόχ,
καὶ τὸ ἀστέρον τῆς
δεξιᾶς ὑμῶν ἵσαι.

πάντες τὸ πνεῦμα
ἐποίησατε
αὐτοῖς.

ἔδειν ναὶ μυστα-
φισμένους διό-
φρασαν. Jo. ep.
1.1.

Lev. 6. 3.

* Solis honore
noui grati spe-
Etacula Circi
Antiqui dixerat
Patres. Corrip.
Afric. l. 1. nam.
17. vi. Demost.
z Alex. ab Alex.
lib. 3 cap 12.

y Hic illius ay-
ma, Hic curius
fuit. Virgil. Æ-
neid. 1.

z Cael. Rhodigin.
antiqu. l. 8. c. 2.

Mercy seat : so had the devil his *Sacros tripodas*, his *Oracles*, from which he would speak unto them, that served him. This solemn procession was performed by the *Romans* in the honour of the **Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted, the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused great *Horses* and *Chariots* to be led up and down. (x) *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque-place* was sometimes called τὸ ἵππικόν, and ἵπποδρόμον, an *Horse-race*. And that *Chariots* were commonly used in those pompous shews is (y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worshipping the *Sun* seemeth to have had its beginning from the *Persians*, who also accounted *Horses* holy to the *Sun*: (z) And the *Persian King*, when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

The second inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient *Coppies* called *Repham*. Not to trouble the Reader with the various Interpretations of *Expositors*, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*, for רפאים *Rephaim*, in the holy tongue signifieth *Giants*: By *Hercules* we may understand the planet of the *Sun*: There are *Etymologists* that derive *Hercules* his name from the *Hebrew* האיר כל, *Hiercol*, *illuminavit omnia*: the Greek

Etymology

(a) *Etymology*, holds correspondency with the *Hebrew*, and both signifie that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyre* interpreteth *Hercules* his twelve labours, so often mentioned by the *Poets*, to be nothing else but the twelve signs of the *Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable, the name was; for *Hercules* was the god of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the *High Priest* sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Macc.* 4. 19.

Thirdly, it followeth that we should enquire, what this star of *Remphan* was; it is probably (c) thought that it was a certain star painted in the fore-head of *Molech*; Neither was it unusual for the heathen people to paint their *Idols* with such *Symbolica Addita-menta*. (d) *Julius Caesar* his Image had a star depicted on the crown of his head.

The *Sun* was also worshipped by the house of *Judah*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the Lord or Prince of the Planets. The moneth which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the *Jews Astronomy*, termed *Tekupha Tamuz*, the revolution of *Tamuz*. Concerning *Adonis* whom sometime ancient Authours call *Osiris*; there are two things remarkable, ἀπαρισμὸς, the death or loss of

a *Heracles quid aliud est quam heros κλέος*
(i.) *aeris gloria: quæ potest alia est aeris nisi solis illuminatio?* *Macrob.*
Salm. l. i. c. 20.
b *Euseb. de prep.* l. 3 c. 4. p. 71.

c *Occurrit in Act* 7 43.

d *Sueton. in Jul.* c. 88. It. Plin. hist. l. 2. c. 25.
Horat. l. 1. Od. 12.
e *Heron. comment.* 3 in Ez. k.
f *P. e. Hierogl.* l. 9. p. 68.

* Nunquam;
satis quæsitus
Osiris.
Semper enim
perdunt, semper
et inveniunt.
Lucan.
et Plutarch. in
Alcibiade.

of *Adonis* and *εὐνομίης*, the finding of him again. As there was great * lamentation at his loss, especially amongst the (f) women: so was there great joy at his finding. By the death or loss of *Adonis*, we are to understand the departure of the *Sun*; by his finding again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree southward: answerable unto these two departures, which may be termed *ἀφανισμοί*, *disparitions*, or losses of the *Sun*; there are two returns immediately succeeding, which may be termed likewise *εὐνομίης*, the findings or new appearances of the *Sun*. Hence we may note, that though the *Agyptians* celebrated their *Adonia* in the month of *November*, when the *Sun* began to be farthest Southward; and the house of *Juda* theirs, in the month of *June*, when the *Sun* was farthest Northward, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

g P. ocopius in
Isaiam, ad c. 18
It. Cyrillus l. 3.
Tom. 2. in 1.
Isaiam.

These solemnities were chiefly observed, between the *Biblienses* & the *Alexandrini* (g); the manner was thus: When the *Biblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes* therein they signified that *Adonis*, whom they lamented, was found again: this *Ark* being after the performance of certain rites and ceremonies committed to the Sea, forthwith it was carried by the stream to *Biblus*; upon the receipt whereof, the lamentation of the women was turned in-

into joy. (h) Others say, that this lamentation was performed over an Image in the night-season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words; (i) *Trust ye in God, for out of pains salvation is come unto us.* (k) There are likewise of the Jews that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self-seemed to weep.

There (l) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bul-rush Arks*, *Isa. 18. 2.* when he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sence, for by reason of the Shells and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bul-rush*, which by the *Agyptians* was termed *Papyrus*, and these kind of Ships (m) *Papyraceæ naves.*

h *Julius Martianus Firmicus*
l. de errore profan. Religion.

Θάρρητε τῷ
θεῷ, ὅτι γὰρ
ἡμῶν ἐκ πόνων
σωτηρία
Firmicus ii.
דְּרִי טוֹשִׁים
לֵם

ים מלאים
טִינוּי טוֹפֵחַ
נָחִיו טוֹשִׁים
אֶשׁ סִיחָחִיו
R. Da. Kim-
chi radic.
1 Procop. in Isa.
18.

m *Plin. Hist.*
l. 6. c. 21,

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub, Baal-Berith, Bell and the Dragon.

VHom the *Hebrews* called *Baal*, the *Babylonians* called *Bell*; and although the *Planet of the Sun* only at first might be worshipped under that name, yet at last it became a common name to many other Idols, according to that, *There are many Gods, many Baalims or Lords*, 1 *Cer. 8. 5.* As
X the

the same *Idol* *Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hills*; *Jupiter Latiæ*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *Rain*; *Jupiter Lucetius*, because he gave *light*; *Jupiter altitonans*, from *thundering*: So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb. 25. 3.* sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod. 14. 1.* and *Baal-Zebub*, *2 King. 1. 2.* sometimes for some other reason, as *Baal-Berith*, *Judg. 8. 33.*

^a He oronym. id
Hof. 9. Idem
prodidit Isidor.
Orig. l. 8.

Baal-Peor, is thought to be that (a) *Priapus*, that obscene *Idol*, so famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb. 23. 28.* as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Dent. 3. 29.* He was worshipped by the *Moabites* and *Midianites*: the *Idol Chemesb*,

^b Hieron. in
Isai. l. 5. c. 15.

Jer. 48. 7. is thought to be the (b) same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their *blind god*, according to that in the Psalm, *They have eyes and see not.* For the first

^c Philo. Jud. lib.
2. Allegor.

letter (c) *Caphb*, signifieth *quasi*; and מושך *Musch Palpare*, to grope or feel about, in manner of blind men.

^d P. Faz. Exod.
14. 1.

Baal-Tsephon is thought by the (d) *Hebrews*, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the *Wilderness*, to observe and stop the *Israelites* in their departure from *Egypt*; whence it was termed צפון *Tsephon*, from צפה *Tsappha*, signifying to watch, & observe in manner of a watchman: because

we may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called (e) *Jupiter siator*. e Ruffin lib. 2. antiq. Rom.

Baal-zebub, foundeth as much as the Lord of the flies, (f) or a Master-fly, which hath power and authority over the rest, in which respect the Prince of the Devils in the Gospel is termed *Beel-Zebub*, זבוב, *Ze-Akkaḡāw*. f Zntḡssu μῦαν Θεὸν
bub signifieth a Fly. (g) His Idol was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of Flies which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an Oracle, 2 Kings 1. 2. We may call him *Jupiter muscarinus*, or *Hercules muscarinus*, (h) for the Inhabitants of the City *Elis* sacrificed to *Jupiter* under the name *Σμυρῖς*, (i) A driver away of flies: and the *Romans* to *Hercules*, under the same name. Some Greek Copies in the Gospel read *Βεελζεβουλ*, *Beelzebul*: which change is interpreted to be for to shew the greater contempt of the Idol, as if they should say, *Jupiter stercoreus*, זבל, *Zebel* signifieth *stercus*, and *Beel*, or *Baal* signifieth *Dominus*. g Plin. l. 10. c. 18.

Baal-berith was the Idol of the *Shechemites*; of his Temple we read, Judges 9. 4. ברית *Berith* signifieth a Covenant; so that *Baal-Berith* may be translated *Jupiter fœderatus*, (i) The God unto whom they bound themselves by Covenant. Concerning *Bel* and the Dragon, little is spoken, besides what we read in that of the *Apocrypha*, where the History is described. h Clemen. Alex. and is proper.

ἸΕΘΝΑΝ ΕΑΥ-
 ΤΟΙΣ ΤΩ ΒΑΑΛ
 ΔΙΑΘΗΚΩ, ὅτι
 εἶναι αὐτοῦ
 αὐτοῦ εἰς δαδῶ.
 Scriptur. in-
 terp. Jud. 8 33.

CHAP. IV.

Of Dagon.

R. Da. I. Sa. 5.

+ Triton non ab-
similem habuisse
figuram fingitur
Frons hominem
praefert, in pis-
cem definit al-
vus. Pier. Hiero-
gl. lib. I p. 28
b Philo Byblus
apud Ench. de
praepar. lib. I.

6. 7.
c P. Hierogl.
I. 3. p. 228. Id.
I. 56.

d R. L. vi.

2 Sam. 5.

THE (a) Hebrew Doctors say, that this Idol Dagon was made from the navil downward in form of a fish, but from the navil upward in form of a man. This they collect from the 1 Sam. 5. 4. The two palms of his hands were cut off upon the thresheld. And furthermore they say, The Idol Dagon had his name from the Hebrew דג Dag, signifying in the holy language, a fish, according to which description we may English him, The Philistims Neptune, or *Triton. Others derive the name from דגן Dagan, signifying Corn: and they (b) say, that he first invented the use of the Plow, and Corn; whence they translate him Jupiter aratrius. In this respect we call him the Philistims Saturn, because antiquity makes (c) Saturn the first inventor of Husbandry, and therefore paints him with an Hook or Sithe in his hand, as being the fittest Hieroglyphick for husbandry. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea, they are not wanting among the Jews themselves, that say, this Image of Dagon was made in the form of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, Jupiter aratrius, or Αγετης, might mistake and read שדי Shadai, signifying Ager, A field, for שדדai Shaddai being the very name of God, signifying Omnipotens, Almighty.

CHAP. V.

Of the molten Calfe.

THE History of the *molten Calf* is at large set down, *Exod.* 32. where we read, that by reason of *Moses* his long absence, the people desired of *Aaron*, gods to be made; whereupon *Aaron* made for them the *molten Calf*. The reason why they worshipped *God* rather in the similitude of a *Calf*, then of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Agyptians*, who worshipped their Idol (*a*) *Apis*, otherwise called (*b*) *Serapis*, in a living Oxe, and likewise in an Image made in the form and similitude of an Oxe, with a bushel on his head. This Oxe was remarkable for certain notes and marks, whereby it was differenced from all others. It was black bodied, it had a white forehead, a white spot behinde, and a knot under his tongue: for the more curious fashioning and polishing of these marks in the *molten Calf*, *Aaron* may seem to have made use of his (*c*) *graving Tool*. (*d*) The *Agyptians* repaired unto this Oxe for the resolution of matters doubtful, as to an Oracle, and the manner of consulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Grass: which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Oxe that eateth grass, *Psalms* 106. 20. The Hebrew word in the *Psalms*, translated an Oxe, is, (*e*) *Shor*; which I note, because in my opinion, it giveth light to one of

a *Plin. Nat. hist.*
l. 1. c. 46. *H. rod.*
l. 2. *Sulz. c. 35.*
aut aliorum distinctione 45.
b *Alex. G. anal.*
dier. l. 6. c. 2.

c *בחוט*
sty'o sculptor'o.
d *Plin. Hist. lib.*
8. c. 46. *l. Alex.*
G. n. al. dier. l. 6.
c. 2.

10 e

f *Vulnus facies*
 28

g Cyprian. de
 bono parent. p.
 38. v d. etiam
 August. p 73.
 It. Tertul. adv.
 Jud. c. 1.1.

h. Suidas in
 Zdegr. 115.
 Rufinus lib. 2.
 hist. Eccles. cap.
 23. Pier. Hic-
 rog. lib. 3. p. 25.

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (f) *Ap*, signifying a face: sometimes *Serapis* quasi *Sher-apis*, which is nothing else but *Bovis caput*, an *Oxe-head*; the very name used by the (g) *Fathers*, to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Egyptians*; but whence the *Egyptians* first learned it, few have taught. They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other neighbour Countries, in the seven years of famine. Besides the testimony of no slight (h) *Authors*, there are strong inducements to perswade it. First, both the years of plenty and famine were fore- signified by the apparition of *Oxen*. Secondly, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine,) than an *Oxe*, the true and lively Hieroglyphick of an industrious Husbandman? Thirdly, in this *Suidas* agreeth with others, that *this Oxe was portrayed with a bushel on his head*, though others do more clearly express the reason of this portrayure, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Oxe*, the modern *Jews* do transfer the fault upon certain *proselyte Egyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their Art *Magick* produced a *Calf*, to which purpose they urge *Aarons* own words, *Ex. d. 32. 34.* I did cast the Gold into

into the fire, and thereof came this Calf; as if his art or will went not with the making thereof, but of it self it made it self. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his engraving instrument writes down Aaron's sins; so the confession of others more ingenuous Jews, proclaims the Israelites, saying, that (i) No punishment befallerh thee Israel, in which there is not an ounce of this Calf. I conclude this with the analogy between the Egyptian Apis, and the molten Calf: and this consisteth in three things. First, As there were some special marks in the Egyptian Ox; so is it probable that Aaron with his engraving Tool made the like. Secondly, As the Egyptians in honor of their Ox (k) celebrated a solemn feast, with much singing and mirth. So the Israelites proclaimed a feast in honor of their Calf: The people sat down to eat and drink, and rose up to play. Thirdly, As the Egyptians Ox was at last drowned in the River; so Moses burnt the molten Calf, and beat it to powder, and cast it upon the face of the water, Exod. 32. 10. Deut. 9. 21. Jeroboam afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to Jerusalem, and do sacrifice in the house of the Lord, they would revolt from him, and return to the King of Judah: whereupon he set up two Calves of gold, the one in Bethel, the other in Dan; saying unto the people, It is too much for you to go up to Jerusalem, 1 King. 12. 28.

אין כל פני ענין
אל פני ענין
בה פני
אנקיט פני
חציל

M ses Germa.
vid. Munster.
Exod. 32.

k Suidas in voce
Απισ.

C H A P. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven,
Diana of the Ephesians.

a Horum Ana-
th mium obla-
tionem primo di-
dicerunt ab Is-
raelitis, Num 7.

1 Sam. 21.

b Ασάτεω δ'

ἑγὼ δόξω

σεληναίων

ἑμμεναί

Astarten lunam

esse opinor. Lu-

cian. de dea

Syria.

c August. super.

Judic. quest. 16

d Astarte Ura-

nia idem omnino

est et apud Phœ-

nicias, quod Juno

Lucina apud

Latinos. Dedu-

citur Uania ab

Heb אורניא

Nun in fine ad-

jecto aut per se

solum, aut cum

Jod quod passim

fit Syris, quasi

אורניא vel

אורניא in se-

mini no v'ro

אורניא

Lucina & Lu-

cida. a v' Luci-

nus & Lucina.

Et hinc G a-

ci suum

ἑγὼν mutuati sunt.

f Ασπασα dicitur,

παρὰ τὸ ἦν ἄσπερ ἄσπερ

quod in astra exercebat. vid. Herodian. l. 5 f. Macrobi. S. l. 1 c. 15 g. Macrobi. Sat. l. 1. 21.

AS the *Sun* was worshipped under many names ; so likewise the *Moon*. Astaroth was the *Idol* chiefly of the *Zidonians*, 1 *King*. 11. 5. 2 *King*. 23. 13. She had her *Temple*, called the house of Astaroth, in which the *Philistims* hanged up *Saul's* (a) *Armour* after his death, 1 *Sam*. 31. 10. That the *Moon* was worshipped under these names needs not (b) proof ; only (c) some say, that *Astrate* was *Juno* : and why may we not say, that *Juno* was often used to express the *Moon* ? (d) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon* in respect of her light is called *Urania* ; so in regard of the lesser lights in the heaven, she is called *Astroarch*, that is, the (e) *Queen of the Planets* ; or as *Hecate* speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars* : Or lastly, as *Virgil* speaketh of *Juno* ; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, *Jer*. 7. 18. *Jer*. 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every month (was it not to the *Moon* ?) And yet notwithstanding it is ascribed to *Juno*, (f) whence she is called *Juno Calendaris*. Lastly, As *Jupiter* (g) *Ammon* was no

other

other than the *Sun*, & worshipped in form of a *Ram* :

so for ought I see, the *Moon* might be called *Juno* (h) h Coel. Rhodig. l. 13. c. 38.

Ammonia, and worshipped in the form of a *sheep*. Sure

I am, that the *Hebrew Doctors* describe the Images of

(i) *Astaroth*, to have been made in the form of *sheep*, i D. Kimchi. l. Sam. 31 10. It. Jud. 2 13.

and the word *Astaroth*, in the original, signifieth a

flock of *sheep*, and the *Moon* might as well be called

Ammonia, as the *Sun* *Ammon*, both being so called

from their *beat*, which in the holy tongue is called

(k) *Hammah*, and from thence likewise those Images k חמח Calor Sol. l. R. Solomon in Levit. 26 30.

(of which we read, *Levit.* 26. 30. *Isa.* 17. 8. *Isa.* 27.

9.) are called (l) *Hammanim*, because they were cer-

tain Idols placed upon the house top, and so always

exposed to the *Sun*. Furthermore, as *Jupiter* (m) *Am-*

mon was painted with *horns*, so likewise was the (n)

Moon : why they should be thus painted, many rea-

sons might be produced, but chiefly three, the first

peculiar to the *Sun*, the other common both to *Sun*

and *Moon*. First, the *Sun* was painted with *Rams-horns*,

because with the *Astronomers* the sign *Aries* in the

Zodiack is the (o) beginning of the year. Secondly,

because as the strength of *horned beasts* consists in

their *horns* : so the virtue and influence of the *Sun*

and *Moon* is derived into sublunary creatures by

their beams. Thirdly, because the light of the *Sun*

and *Moon*, makes the reflection *cornute*, or *horn-like*.

When *Moses* came down from God, *Aaron* and the

people saw that his face shined, *Exod.* 34. the *Latine*

reads it, *Facies ejus erat cornuta* : and hence it is, that

Moses is painted with *horns*, which some of the

Rabbines have interpreted (p) *horns of magnificence*.

The error grew from the doubtful signification of

the *Hebrew* word signifying *splendor* or *brightness*,

and also *horns*.

h Coel. Rhodig. l. 13. c. 38.
i D. Kimchi. l. Sam. 31 10. It. Jud. 2 13.
k חמח Calor Sol. l. R. Solomon in Levit. 26 30.
m -- stat corniger illis Jupiter. Lucan. l. 9. v. 514. n Syderum regina bicornis, audi, Luna, puellas. Horat. car. secular. o Pier. hierogl. l. 10.
קרי חורק cornua magnificentie. R. Solomon. porro Hebraicum קרי (unde קראו & coram emanant) significat in morem cornuum splendorem radiosque emittere.

q Macrob. Sa-
turnal. l. 1. c. 15.

r Plin. l. 36. 14.
f Plin. l. 16. 40

τ Simili prius
ratione Atheni-
ensium nummos
quosdam, hoc est
corundum Athe-
niensium alios
quosdam
Κόρας
(i. puellas; alios
Corinthiorum
πώλες,
pullis; alios Pe-
loponnesiorum,
Χελιδνας,
testu lines; alios
Romano um
naves vocabant,
u Macrob. Sa-
turnal. l. 3. c. 8.
Non abjilem
idololatram in
cultu V. anis
prodidit Julius
Firmicus de er-
rore profan. re-
ligio. c. 4.

(q) The Moon was also worshipped under the name of *Diana*, who although she were worshipped thoroughout all *Asia*, yet she was had in principal esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act. 19.28*. Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (r) one place *Pliny* saith was two hundred and twenty years a building, but (s) elsewhere he saith 400 years: partly from the great gain procured unto the Silver-smiths in making and selling silver *Temples of Diana*, *Act. 19.24*. It is much disputed what those silver *Temples* were; some think them to be little houses, or shrines (such as were for their smallness portable) in form representing the *Temple of Diana*, and within having the image of *Diana* inclosed, and in this sense *idola* is sometimes used, to signifie closets or shrines wherein Images were kept: others think, certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple*, engraven or stamped upon those coins: as in *England* we call some pieces of gold the *George*; others the *Angel*, others the *Thistle*, from the impression which they bear. The like custom of naming coins from their Sculpture or impression was not unusual among the (t) ancients; neither were such coins unusual on which the *Temple of Diana* was engraven, and these capital letters added, *DIAN. EPHE*. *Theodorus Beza* in his major annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of idolatrous worship towards the *Moon*, to have been, (u) that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the *Moon* to be both
male

male and female, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatry*. *Deut.* ^{x Maimonid. in more Nebechim. part. 3 cap. 32.} 22.5. where men are forbidden to weare womens Apparel, & *e contra*; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

C H A P. VII.

Of other Gods mentioned in Scripture.

THe *Sun* and *Moon*, which are the greater lights in the Heaven, I take to have been the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blind devotion deified also the other *Planets*, and that numberless number of lesser lights, called in Scripture *Militia Cæli*, The Host of Heaven, whose several natures, properties and influences, are not distinctly known. In like manner there is an *Host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *Chambers of Imagery*, wherein all forms of creeping things were pourtrayed on the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those Colonies which the *King of Assur* transplanted into *Samaria*, every one worshipped the god of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Asbima*, the *Avims* made *Nibhaz* and *Tartak*

a R. Jarchi.
2 Kings 17.
R. David 101
diffinit.

b Lucian l. 16.
de Syr. Dea.

c Hero lotus in
Eutirp.

d Cic. de legib.

l. 1. vid. Tira-
quel. in Alex.

e Neapol l. 6. c.
25.

f Porrum &
cipe, nefas

violare &
flagere mo su.

O factas gentes
quibus hec na-

scuntur in hortis

Numin ! Juve-
nal. satyr. 25.

g Diod. Sicul.
l. 5. c. 27.

tok ; the *Sepharvaims* burnt their Children in the fire to *Adram-melech*, and *Anammelech* the gods of *Sepharvaim*, 2 Kings 17. 30, 31. (a) The Hebrew Doctors say, that *Succoth Benoth* was the picture of an Hen with her Chickens: *Nergal* they interpret *Gallum Sylvestrem* ; *Asima* a Goat ; *Nibhaz* a Dog ; *Tartak* an Ass ; *Adrammelech* a Mule ; *Anammelech* an Horse: that such brute beasts should be worshipped as gods, may seem ridiculous ; but the like to have been practised among the heathens, profane Authors abundantly testifie. The (b) Cock was worshipped as a God among the Syrians, (c) A Goat by the *Mendesii* ; (d) A Dog by others : yea, they have adopted into the number of their Gods, (e) Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c. Nay, they have digged their gods out of their Gardens, (f) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch*, which was the God of the Assyrians, and, as it seemeth, had his Temple at *Nineve*, 2 King. 19. ult. and *Esay* 37. ult. Secondly, רִמְמון *Rimmon*, the word signifieth a *Pomegranat*. Concerning this Idol it is much controverted, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c.* 2 King. 5. 18. Read the words in the *Præter tense* [when my Master went into the house of *Rimmon*] the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word כִּבְּיָא *Bebbo*, in going, is put to express the time past, in the titles of the *Psalms* 52. and *Psalms* 54. Thirdly, *Neco*, otherwise called *Nabo*, an Idol of the Assyrians, Jer. 48. 1. He had his name from *Prophecies*, נְבִיא *Nabbi*, signifying a Prophet, he seemeth not much to differ from Ζεύς βολάων, or Ζεύς μυλῆτης, so often mentioned in *Homer*. (g) *Diodorus Siculus* maketh them both one, and we may

LIB.IV. *The several manners of divine Revelation.*
may render *Nebo*, the *Assyrians*, *Ammon*, or *Jupiter*
Vaticinus, the god of their Oracles.

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C H A P. VIII.

The several manners of divine Revelation.

AS *Idolatri* originally sprang from mistaking of
Scripture: so *Witch-craft* and *Sorcery*, (which
holdeth neer affinity with *Idolatri*) seemeth to have
had it's first beginning from an imitation of *Gods O-*
racles. *God spake in divers manners*, Heb. 1. 1. *By dreams*,
by Urim, *by Prophets*, 1 Sam. 28. 6, 7. when the Lord
would by none of these answer King *Saul*, then he
sought to a *Witch*. To these might be added *Gods*
speaking from between the *Cherubims*, his answering
by *Visions*, *Angels*, and *Voices*: but the chief manners
of revealing himself, observed by the *Hebrew Wri-*
ters, are four, which they term (a) *four degrees of* ^{a P. Fagius in}
Prophecy, or *divine Revelation*: somewhat therefore ^{Exod 28.}
being spoken of these, I purpose to explain the sever-
al sorts of unlawful divinations mentioned in Scri-
pture.

The 1. degree was נבואה *Nebuah*, *Prophecie*. This
was when *God* by certain visions and apparitions re-
vealed his will.

The second was רוח הקדש *Ruach Hacodesch*, *The in-*
spiration of the Holy Ghost, whereby the party was in-
abled without visions or apparitions, to prophesie:
some shewing the difference between those two. (b) ^{b D. Kimch:}
add, that the gift of *Prophecie* did cast a man into ^{presat. in Psal.}
a trance or extasie, all his senses being taken from him;
but the inspiration of the *Holy Ghost* was without
any such extasie, or abolition of the senses, as appear-
eth in *Job*, *David*, *Daniel*. Both these degrees, as like-
wise *Urim & Thummim*, ceased in the second Temple,
whence

c Talmud. in
Sa. hed. in. c. 1.

whence their ancient Doctors say, (c) that after the latter Prophets Haggai, Zachary & Malachy were dead, the Holy Ghost went up or departed from Israel. Howbeit, they had the use of a voice or echo from Heaven. In which speech we are not to understand that the Holy Ghost wrought not at all upon the Creatures, or that it wrought not then in the sanctification of men, as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to have departed from Israel. Unto this common received opinion, that passage might have reference, Acts 19. We have not so much as heard whether there hath been an Holy Ghost or no. That they did not doubt the distinction of persons, appeareth clear, if that be true which (d) some have noted, that the ancient Jewes before Christ were so catechised in that point, that they observed the Mystery of the Trinity in the name יהוה Jehowah, for though the name consisted of 4 letters in number, whence it was called τετραγέμματον *Quadriliterum*, yet there were but three sorts of letters in the name: 'Jod signified the Father, who was the beginning of all things: 'Vau, is a conjunction copulative, and denoted the third person in Trinity, which proceedeth from the Father and the Son, 'He signified the Son of God. The Rabbines have a saying, that God made all things, *in litera*, 'He. They may allude to this, that he made all things by his Word: he said, Let there be thus, and thus, and it was so: but they may also allude to the second person in Trinity. And furthermore they note that 'He, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

d P. Fagius in
Exod. 28.

The third degree, was *Urim* and *Thummim*. *Urim* sig-

signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Priests breast-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve. (c) Some think them to be the 4 rows of stones in the breast-plate, the *splendor and brightness* of which foreshewed victory, and by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil. (f) Others say it was the name *Jehovah* put in the doubling of the breast-plate, for that was double, *Exod. 28.16*. (g) Others declare the manner of consulting with *Urim* and *Thummim* thus: First, they say that only the *King*, or else the * *Father of the Consistory* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were כִּירְמוֹחַ (i.) they did arise and eminently appear above the others. An example they take from 2 *Sam. 2. 1*. When *David* asked the Lord, shall I go up into any of the *Cities of Judah*? the Lord answered, עֲלֶה *Gnaleh*, go up. Here, say they, appeared out of the name of שִׁמְעוֹן *Schimeon*, ל out of the name of לֵוִי *Levi*, ה out of the name of יהוֹדָה *Jehudah*. Others say, that the letters which represented the Oracle were מִשְׁרָפוֹת (i) that they did after a strange manner joyn themselves into perfect syllables and intire words, and made the answer compleat. Many other opinions might be reckoned up,
but

e *Joseph. An iq.*
l. 3. c. 9.

f *R. So'om.*
quoniam in
referet D. Kim-
chi in radic.
g *Talmud. in*
Joab. c. 6.
vid. P. Fagium
in Exod. 28.
* *Abboth. din.*

¶ R David in
rad c.

(b) but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

The fourth degree was *בַּת קוֹל* *Bath Kol*, *filia vocis*, the Daughter of a voice, or an Echo; by it, is meant a voice from heaven declaring the will of God; it took place in the second Temple, when the three former degrees of prophecy ceased: it gave testimony of our Saviour; Lo, a voice from heaven, saying, This is my beloved Son in whom I am well-pleased, *Mat. 3. 17*. It was in truth the prologue, preface, or type of that true voice of the Father, that eternal word which revealed his Fathers will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call *חֻרָּה שִׁבְכָתָב* *Thora Schebißtab*, the written Law: the other delivered by tradition, *חֻרָּה בְּעַל פֶּה* *Thora begnal pe*, it was also termed their *Kabbala*, from *קָבַל* *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by God unto *Moses* in Mount *Sinai*; but this latter was delivered from *Moses* to *Joshua*, from *Joshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts and directions for those Israelites which inhabited the holy land. It is called *Talmud Hierosolymitanum*. It was composed in the year of our Lord 230. This, because it containeth but a few constitutions, is but of little use. About 500 years after Christ, then was there a more full and exact collection of their constitutions, for

for direction of those Jews which dwelt in *Babylon*, and other forreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of *their Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered * *In hora veloci, in less* then an hour.

קלח בשבת
Moses ho sen.
in pres.

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties, or mysteries which are observed from the different writing of some letters in the Scripture, from the transposing of them, from a mystical kind of *Arithmetick*, &c. This was never wholly committed to writing of some instances we have, *Gen. 23. 2. Abraham came לבכה* to weep for *Sara*. Here “because the letter *Caph* is less then the rest,” *Baal Turi.* they note that *Abraham* wept but little for *Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*; Hence *R. Elias* collected that the world should endure but six thousand years: because *Aleph* in the *Hebrews* computation standeth for a thousand. From the transposition of letters they conclude after this manner; חַרֵּם *Cherem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or transposition of letters, it is made חֶרֶם *Rachem* signifying *mercy*; by another transposition it is made חֲרָם *Ramach*, which, letters in the Jews computation make 248, which in their Anatomy, they find to be the just number of members in a maus body: their conclusion hence is, that if an excommu-

nicated person do truly repent, then his *Cherem* is turned into *Rachem*, his curse turned into a blessing : if he do not repent, then his *Cherem* entreth into *Ramach*, the curse entreth into all his members, to the utter destroying of the whole man. Again, *יש* *Isch*, signifieth a man. *אשה* *Escha*, a woman. Hence they note, that in the name of the man here is ' *Jod*, which is not in the name of the woman ; in the name of the woman there is *ה* *He*, which is not in the name of the man : both these make *יה* *Jah*, one of the names of God : these being taken away, in both names there remains *ש* *Esch* signifying fire, to shew, that as long as man and wife agree, God is with them ; but when they disagree, fire is between them ; Thus we see what vain mysteries their *Kabbalists* observe.

C H A P. IX.

Their Teraphim.

CONCERNING the *Teraphim*, two things are especially to be inquired. First, what they were ? Secondly, for what use ? the word *תרף* *Taraph*, signifieth in general the compleat Image of a man. *Michal* took an image, (a *Teraphim*) and laid it in the bed, 1 *Sam.* 19. 13. More particularly it signifieth an idol or image made for mens private use in their own houses, so that these images seem to have been their *Penates* or *Lares*, their household gods ; wherefore hast thou stolen my gods ? my *Teraphim*, *Gen.* 31. 30. And this man *Micha* had an house of gods, and made an *Ephod* and *Teraphim*, *Judg.* 17. 5. Because of the worship exhibited to these Idols, hence from the Hebrew *Taraph*, as some read it, *Tharaph*, cometh the

Greek

Greek (a) *θεοπροπειν*, To worship. The manner how these Images were made, is fondly conceived thus among the Rabbies; They (b) killed a man that was a first-born son, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshipped it. With such Laban spake, say they. But, without controversie, the Teraphim which Michal put in the bed, was a compleat statue, or image of a man. The use of these Images was, to consult with them as with Oracles, concerning things for the present unknown, or future to come. To this purpose they were made by Astrologers (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The Teraphims have spoken vanity, Zach. 10. 2. And among other reasons, why Rachel stole away her Fathers Images, this is thought to be one, that Laban might not by consulting with these Images discover what way Jacob took in his flight.

a *ὁ δὲ ἀθανά-
τος θεοπροπεί-
ειν ἡθελον*
Hesiod.
b *Ἐγγ. καὶ ἡμεῖς.*
b R. *Εὐαγγελισ-
τίαν Τριβί.*

c *Aben Ezra,*
Gen. 31.

C H A P. X.

*The several sorts of Divination,
forbidden.*

WE shall finde, Deut. 18. 10, 11. those Diviners, which are by the Law forbidden, distinguished into seven kinds; not because there were no other, but they were the most usual. 1. An observer of times. 2. An Inchanter. 3. A Witch. 4. A Charmer. 5. A consulter with familiar spirits. 6. A Wizard. 7. A Nigromancer. To these we may add an eighth, out of Hos. 4. 12. Consulting with the staffe.

a Jarchi. Iru.
19. 16.

b D. Kitchi. in
r. 1d.

c Aben. Ezra Lc.
vit. 19. 6.

And a ninth out of Ezek. 21. 21. *A consulter with entrails.* 1. The first is מערני, An Observer of times, (a) one that distinguisheth times and seasons, saying, *Such a day is good, or such a day is naught, such an hour, such a week, such a moneth is luckie, and such and such unluckie for such and such businesses:* (b) whence those that derive the word from עין Gnajin, signifying an eye, (as if hereby we meant a *jugler, or imposter, who deceived the eyes of his spectators by casting a mist before them,* utterly mistake: more pertinently they speak, who derive it from עונה Gnona, signifying *time.* But of all I approve those who derive it (c) from ענני Gnanan, *A Cloud,* as if the Original signified properly a *Planetary, or Star-gazer.* Hereby he is distinguished from the second sort of unlawful *Diviners*, for he also was an Observer of times; the first drawing his conclusions from the colour or motion of the clouds: the second from his own superstitious observation of good and evil events, happening on such and such dayes, such and such times: the first seemeth to have drawn his conclusions, *a priori,* from the Clouds or Planets, causing good and bad events: the second, *a posteriori,* from the events themselves, happening upon such and such times. This Planetary, when he observed the clouds seemeth to have stood with his face Eastward, his back Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the Star-gazers body in time of observing, I finde no reason why the Hebrewes should terme the Eastern part of the World צרי Tzadim i. The former part of the world: the Western part אחר Achir, i. e. The back part; the South part ימין Jamin, i. e. The right hand; the North part שמאל Shemol, i. e. The left hand. That the reason of these denominations is, because

because *Adam* was created with his face toward the *East*, is as vain, as hard to prove.

2. The second is, מנחש, *Menachsch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Original signifieth such an one who out of his own experience draweth observations to foretell good or evil to come, as *Soothsayers* do, by observing such and such events, by such and such flying of *Birds*, screechings, or kawings. The *Rabbines* speak in this wise: (d) He is *Menachsch*, a *Soothsayer*, who will say, because d. D. Kinds. a morsel of *Bread* is fallen out of his mouth, or his staff radic. out of his hand, or his son called him back, or a *Crow* kawed unto him, or a *Goat* passed by him, or a *Serpent* was on his right hand, or a *Fox* on his left hand, therefore he will say, Do not this or that to day. This word is used, *Gen.* 30. 27. I have learned by experience, saith *Laban*, that the *Lord* hath blessed me for thy sake. Again, *Gen.* 44. 5. Is not this the cup in which my *Lord* drinketh, and whereby indeed he divineth? that is, proverbs, or maketh trial or experience what manner of men ye are: The *Heathen* People were very superstitious in these observations: Some days were *Atri*, others *Albi*; some some unluckie, others luckie; on some days they accounted it unfortunate to begin battel, on some moneths unfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unluckie signes, so likewise in the meanes used to avert the evil portended: the meanes were either words or deeds. (e) Deeds, thus if any unlucky Bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which among the simpler sort of People is thought to be a means

e Plura istius-
modi ἐνοδία,
ὀψυβόρα
vide apud Theo-
phrastum cha-
racter, καὶ
Ἀποιστὰμ.

means to cure *Witch-craft*. By words, they thought to elude the evill, signified by such signes, when they say, *Ες κεφαλὴν σοι*, *In caput tuum recidat hoc omen*; *This evil light on thy own head*.

The third is *שׂוֹכֵס* *Mecasccheph*, *A Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer* who bewitcheth the senses and mindes of men, by changes the formes of things, making them appear otherwise then indeed they are. The same word is applyed to the Sorcerers in Egypt, who resisted *Moses*, *Exod. 7. 11*. Then *Pharaoh* also called *Mecascchephim*, the Sorcerers. Now the *Magicians* in Egypt, they also did in like manner with their *Inchantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they are *wise men*, and great *Philosophers*: the word *inchantments* declareth the manner of the delusion, and it hath the signification of such a slight whereby the eyes are deluded, for *לַחַטִּימִי* *Labatim*, there translated *inchantments*, importeth the glistening flame of a fire, or sword wherewith the eyes of men are dazled. The Greek version doth not unfitly terme them *φασμακός*, *Unguentarios*, *Seplasiarios*, *Compounders of Medicines*, or if you please, (f) *complexion-makers*, such Artisans who maske mens and womens faces, with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who under a forme and shew of godliness, lead captive silly women, to the Egyptian Sorcerers, *Jannes* and *Jambres*, who resisted *Moses*, *27 im. 3. 8*. These two were of chief note.

f *φασμακός* ὁ
ἐπιμαρτυροῦν.
Suidas.

g *Talmud tra. B.*
Menachoth. c. 9.
h *Origin contra*
Celsum. lib. 4.
i *Pl n. nat. b. 1.*
l *b. 30. cap. 1.*

In the (g) *Talmud* they are all called *Johanne* and *Mamre*; by (h) *Numenius* a *Pythagorean*, *Jannes* and *Jambres*; by (i) *Pliny*, *Jannes* and *Jotapo*.

The fourth is *חֹבֵר* *Chober*, a *Charmer*. The Hebrew

brew word signifies *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the Devil, or as *Bodine* thinketh, ^(k) because such kind of Witches have frequent meetings, in which they dance and make merry together. *Onkelos* translateth such a charmer רטין *Raten*, a mutterer, intimating the manner of these Witcheries to be by the muttering, or soft speaking of some spell or charm. The description of a Charmer is thus delivered: (1) He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that if one say so or so unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it may not be frightened; or that layeth the look of the Law, or the Phylacteries upon a child that it may sleep, such are not only among Inchanters, or Charmers, but those that generally deny the Law of God, because they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the soul. As it is written, *Prov.* 3. 22. They shall be life unto thy soul. Of this sort was that whereof (m) *Bodinus* speaketh, That a child by saying a certain verse out of the Psalms, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.

The fifth, שאל אוב *Scheel Ob*, a consultant with Ob, or with familiar spirits. Ob signifieth properly a bottle, and is applyed in divers places of Scripture to Magicians, because they being possessed with an evil spirit speak with a soft and hollow voice, as out of a bottle. The Greek calleth them Έγγαστριμους, (n) *Ventriloquos*; such whose voice seemeth to proceed out of their belly.

^k *Bodinus Mag. demon. l. 1. c. 6.*

^l *Maimon. tract. Idolol. c. 11. sect 10, 12.*

^m *Bodinus Mag. demon. l. 2. c. 1.*

ⁿ *Chrysostom.*

¹ *Cor. 12. Te 1.*

^{adu.} *M. c. 10.*

^{l. 4. c. 25.}

o A gust. 2 d
doct. Crust. c. 23

ly. Such a Diviner was the Damofel, Act. 16. 16. in (o) S. Augustines judgement, and is probably thought so by most Expositors, who are of opinion, that the spirit of *Python* with which this Damofel was possessed, is the same which the spirit of *Ob* was amongst the Hebrews, Hence the Witch of Endor, whom Saul requested to raise up Samuel, is said in Hebrew to have consulted with *Ob*; but, among the Latine Expositors, she is commonly translated *Pythonissa*, one possessed with the spirit of *Python*.

The sixth is, ידעני *Iddegnoni*, A Wizard; in the Greek, he is translated sometimes *Γυφῆς*, a cunning-man. In both languages he had his name from knowledge, which either the Wizard professed himself to have, or the common people thought him to have.

p p. Fig. Levit.
19 Verum Athe-
neus best an
hanc vocat

χρῖ βλεπῶσα.
Vid. Eridan.
Mag demon. l.
1. c. 6. p. 18.
q Peter d. Mag.
p. 57.

The Rabbies say, he was called in Hebrew from a certain beast named by them (p) *Jadua*, in shape resembling a man, because these Wizards when they did utter their prophesies, held a bone of this Beast between their teeth.

This haply might be some diabolical Sacrament or Ceremony, used for the Confirmation of the league between Satan and the Wizard. (q) *Prophane* History mentioneth divinations of the like kind, as that Magicians were wont to eat the principal parts and members of such beasts which they deemed propheticall, thinking thereby, that by a kind of *μετεμψύχως* the soul of such beasts would be conveyed into their bodies, whereby they might be enabled for prophecy.

The seventh is דורש אל חמרים *Doresch el ham-methim*; the Greek answereth word for word, *ἐπαρωρεῖ τὸς νεκρὸς*, An inquirer of the dead, a Necromancer. Such Diviners consulted with Satan in the shape of a dead man. A memorable example we find recorded

I Sam.

I Sam. 29. There, King Saul about to war with the *Philistines* (God denying to answer him either by *dreams*, or by *Urim*, or by *P. ophets*) upon the fame of the *Witch of Endor*, he repaired to her demanding that *Samuel might be raised up from the dead*, to tell him the issue of the war. Now that this was not in truth, *Samuel*, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God who had denied to answer him by any ordinary means, should now deign him answer so extraordinary. *Secondly*, no Witch nor Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors, *Rev. 14. 14.* *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul for consulting with Witches*.

The eighth is סקל מלכו *Scol malko*, *A Consulter with his staff*, *Hof. 14. 12.* *Jerome* saith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which first should be assaulted; to determine this, they wrote the names of the Cities upon certain staves, or arrows, which being shaken in a quiver together, the first that was pulled out determined the City.*

(*t*) Others deliver the manner of this Consultation to have been thus: *The consulter measured his staff by spans, or by the length of his finger, saying, as he measured, I will go, I will not go, I will do such a thing, I will not do it, and as the last spaa fell out, so he determined: This was termed by the Heathens* *παλαμανλία* or *βελομανλία* *Divination by rods or arrows.* *¶ Vid. Druf. in D. ut. p. 592.*

The ninth was רוע בכבד *Roe baccabed*, a diviner by intrals, *Ezek. 21. 21.* *Nebuchadnezzar* being to make war both with the *Jews*, and the *Ammonites*, and doubting in his way, against whether of these should make his first on-set; *First*, he consulted with

his arrows and staves, of which hath been spoken immediately before; Secondly, he consulted with the *intrals* of beasts. This practice was generally received among the *Heathens*, and because the liver was the principal member observed, it was called *ἥπατοςσκοπία*, *Consultation with the liver*. Three things are observed in this kind of divination. *First*, the colour of the *intrals*, whether they were all well coloured. *Secondly*, their place, whether none were displaced. *Thirdly*, the number, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill; that day *Julius Caesar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.



THE FIFTH BOOK

Of their
CONSISTORIES:

CHAP. I.

Their Courts of Judgement, especially their Ecclesiasticall Consistory.

THere were in *Israel* distinct *Courts*, consisting of distinct persons, the one principally for *Church-businesses*, the other for *affairs in the Common-wealth*; the one an (a) *Ecclesiasticall Consistory*; the other a *Civil Judicatory*: of these, and their several censures, and punishments, it remaineth now to be spoken.

These different Consistories, or *Courts of Justice*, we find first distinguished, *Deut. 17. 12.* *He which will not hearken unto the Priest, nor unto the Judge.* Where the People of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour *Courts*; Namely, to the *Priests*, in *matters spiritual, or ceremonial*; and to the *Judges*, in *matters*

ters civil or criminal. These two Courts are more plainly distinguished, 2 Chron. 16. where Jehoshaphat reforming many abuses in Church and Commonwealth, first appointed thorough-out all the fenced cities of Judah, secular Judges to determine criminal causes, vers. 5. And at Jerusalem he appointed a spiritual Court consisting of Levites, Priests, and the chief Fathers of Israel, vers. 8. And in causes spiritual for the Lord, Amariah the High Priest was chief: in causes criminal for the King, Zedekiah was chief, vers. 11. Likewise the Prophet Jeremiah is condemned to die, by the consistory of Priests, Jer. 26. 8: but by the Consistory of Princes secular, or Judges sitting in the gate, he was absolved and discharged, vers. 16. Yea, although the tyranny of Antiochus, and the troublesome times ensuing had bred such a confusion in matters of Government among the Jews, that an evident distinction can hardly be found in the New-Testament: yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, Matth. 23. It. Matth. 26. 3. The chief Priests and the Elders of the People, are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name; The secular consistory termed *συβέριον*, A Council: the spiritual termed *συναγωγη*, A Synagogue. They will deliver you up to the Councells, and they will scourge you in their Synagogues, Matth. 10. 17. Hence that great assembly of Prophets and holy men called together by Esra, for the information of the Church, after their return from Babylon, is called *Συναγωγα magna*, A great Synagogue.

The office of the Ecclesiastical Court, was, to put a difference between things holy and unholy, and between clean and unclean, Levit. 1. 10. and to deter-

mine

mine Appeals in controversies of difficulty. It was a representative Church. Hence is that *Dic Ecclesia*, Mat. 18. 16. Tell the Church, because unto them belonged the power of Excommunication, the several sorts of which censure follow in the next Chapter.

Onely here take notice, that, as in the *Civil Consistories*, consisting of seventy Judges, which was the supreme Court, there were two sat as Chief, namely, one whom they termed *Nasi*, The Lord chief Justice; and the other whom they termed *Abbeth din*, the Father of the Senate: so in the *Ecclesiastical Consistory* the High-Priest and his Sagan, or second High-Priest, sat chief there, 2 King. 23. 4. (b) That the High-Priest sat in the *Sanedrin* necessarily, is an error; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly ceremonial, partly civil partly belonging to the Church, partly to the Commonwealth: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the Gospel. The chief Priests and the Elders meet together.

b *Mis's Kaiser.*
in *Sanhe drin.*

CHAP. II.

Of their Excommunication.

They had three Degrees of Excommunication.

The first was called in the N.T. a casting out of the Synagogue, John 9. 22. by the Jews (a) *Niddui* i. a separation, or putting away. (b) It signified a se-

נִידּוּי Significat
hæc vox Separationem, Elongationem: dicitur à verbo

נָדָה Separavit. Hinc etiam P. oscipulus, profligatus, aut separatus, quispian dicitur כְּנֻדָּה.

b *Buxtorf. ex*
Rabbinis Ebst.
Heb. pag. 5.

paration

paration from all commerce or society either with man or woman for the distance of four Cubits ; also from eating or drinking with any ; from the use of the marriage-bed, from shaving, washing, or the like, according to the pleasure of the Judge, and the quality of the offence : It was of force thirty dayes, yet so that they might be shortned upon repentance. He that was thus excommunicated, had power to be present at Divine Service, to teach others, and learn of others ; he hired servants, and was hired himself, but alwayes on condition of the foresaid separation. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end ; his male-children were not circumcised : if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation ; they followed him not unto the grave ; nor buried him with common burial.

The second was called in the N.T. a giving one over to Satan, 1 Cor. 5. 5. By the Jews *cherem*. For the better understanding of this word, we must know that it is not used in this sense in the Old Testament ; there we shall find it applied to persons, or to things ; if to persons, then it signifieth a devotion of them to God by their death, Levit. 27:29. If to things, then it signifieth a devotion of them unto God, by separating them from ordinary use : hence it is that Achan is punished for stealing the devoted thing, Josh. 7. (c) Persons thus devoted, were termed by the Greeks *ἀρὰ δέμα* ; and devoted things, *ἀρὰ δέμα*. Notwithstanding, in the Apostles time, both *cherem* and *ἀρὰ δέμα*, signified a second de-

c *Bulæus* ἀρὰ-
δέμα δ. ci
tra lit, homines
sac. os, (i.) quo-
rum capita infe-
ris dicata sunt
c. devota ;
ἀρὰ δέμα
verò donaria
dñs consecra.

gree

gree of *Excommunication*, differing from the former; *First*, because it was not done in a *private Court*, but published in the audience of the *whole Church*. *Secondly*, maledictions, and curses were added out of the law of *Moses*. At the publishing hereof Candles were kindled; and when the curses were ended, they put out the Candles, in token that the excommunicate person was *deprived of the light of Heaven*. This kind of *excommunication* was exercised against the incestuous person. And against * *Hymenæus*, and * *Alexander*.

The third was called in the *New Test.* by the *Syriack* name *Maranatha*, *1 Cor.* 16. that is, *the Lord cometh*. *Maran* signifieth *the Lord*, and *Atha, cometh*, and this they say was instituted by *Enoch*, *Judg.* 11. The Jews called it *Schammatha*, the Etymology of which word I find to be twofold. Some say it soundeth as much as *Maran-Atha, the Lord cometh*, (d) *Schem* signifying *the Lord*, and *Atha Cometh*: (e) others say it soundeth *There is death*, *Schem* signifying *there*, & *Mitha, death*. Hence we may render it an *excommunication to death*. (f) And this is thought to be the reason of that phrase, *1 John* 5. 16. *There is a sin unto death*, i. which deserteth *excommunication to death*. (g) *R. Gers. m* forbade the breaking open of letters, under the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the form thereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were (h) four degrees of this *censure*. 1. *Σύστασις*. Those were censured with this degree, who were only debarred the *Lords Table*: as for entrance into the *Church*, hearing the word, praying with the congregations, they enjoyed equal liberty with other *Christians*, they might stand by & behold others receive the *Sacrament*, but themselves did

* *1 Cor.* 5. 5.
 " *Tim.* 20. 15.
 d. *Y Dominus*
Atta venit.
 e *E'ias* This bites
 in radice
 שמה
 f *Bertram de*
Politia Juda'ic.
 g. 2 p. 31.
 g *Buxtorf. Epi.*
Hebr. p. 59: in
dorso Epi tole
subjici solebat
hec abbreviatur
 va שור
 כהן
 i. *prohibetur est*
anathema R b.
Gers. lumen
caritatis
(scil. resignare
has literas)
 h *Vid. Justell*
not. in codicem
canonum, Ecclef.
univers. ad ca-
non. 5. veller.
de peccat. l. r. c.
 22 & *Casaub.*
Exortit. p. 552.
obstant quin-
tum gradum.
quem ille pira-
on, l. r. p. 10.
 20, *appel. d.*

i Vid. Inſt. l. loco
citato.

k Hoſpin. de
Templis. p. 88.

Partake thereof, whence they were called *Stantes*.
 2. *ὑποπόσις*, concerning this censure, all that I read
 of it is thus; that he that is *thus censured* hath ad-
 mittance into the Church, (i) But his place must be
behind the Pulpit, and he must depart with the *Cate-*
chumeni, that is such *Pagans* who were gained to the
Christian Faith, but not fully admitted into the
Church, because they wanted baptism, and therefore
 that they might not pray promiscuously with other
Christians, there was a place behind the *Quire of the*
Church in manner of *Cloysters*, allotted to them, and
 was from them called, (k) *Catechumenum*: This I take
 to be the place of this *second degree of Excommunication*,
 so that the force of this censure I think to
 consist in these three things. First, they were *barred*
the Lords Table. Secondly, they might *not stand by at the*
Administration of the Lords Supper (which was allowed
 in the first degree) and this appeareth clearly, be-
 cause the *Catechumeni* departed always at the celebra-
 tion of the *Communion*; for to them principally it was
 said, *Te, missa est*. Thirdly, though they might *ὑποπεσόν*
fall down on their knees and pray, and were thence cal-
 led *Succumbentes*, yet this they might not do in the
Congregation, but only in that place *behind the quire*
or pulpit, which was allotted to the *Catechumeni*, and
 in this also this *second degree* differeth from the *first*.
 The third sort of censure was *ἀκρόασις*, the party thus
 censured was permitted to come no further than *the*
Church Porch, where it was lawful for him to hear
 the Scriptures read, but not to joyn in prayer, nor to
 approach the *Lords Table*, whence such were termed
Audientes. The fourth, and last sort, was *περὶ κλάυσις*,
 persons under this censure stood quite without the
 Church, requesting those that entred in, with tears
 and

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication* called *Niddui*, and that the last called *Schammatha* was of *Enochs* constitution; both these being of such antiquity, I dare not say that the three degrees of *Excommunication* were borrowed from the three sorts of uncleanness, which excluded people out of the three camps, though there was an observable proportion between them. (*I*) *Niddui* may be parallel'd with the exclusion out of the camp of *God* alone, which beset those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the camp of *God*, and the camp of *Levi*, which beset those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all three camps, the camp of *God*, the camp of *Levi*, and the camp of *Israel*, this beset those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their degrees of *Excommunication*.

*De quibus P.
Fagius, in Num.
5. 2.*

CHAP. III.

Their civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong, Levit. 19. 18.* which the *Hebrews* explain thus; *To avenge*, is to deny a good turn to one who formerly denied him. *To be mindful of a wrong*, is to

do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other with unkindness. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet; *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נקמה *Nekima*, *Avenge-ment*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him; afterwards *Simeon* borroweth a Hatchet of *Reuben*, *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindfulness*: both these were sinful, but not liable to mans judgement.

In all civil Courts, five sorts of persons were always present. 1. Judges. 2. Officers. 3. Pleaders. 4. Notaries. 5. Witnesses. In the Supreme Courts there was one that was chief over all the other Judges, they called him in Hebrew, *Nasi*; in Greek, ἀρχοντα, *The Prince*. His leave they craved for the trial of actions. The Witnesses were at least two, Deut. 19. 13. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother

a *Moses Kotsen.* Deut. 19. 19. The Notaries were two, (a) one stood on
in *Sanhedrin*. the right hand to write the sentence of Absolution, and what was spoken in defence of the party; the other stood on the left hand, to write the sentence of Condemnation, and the objections against the party. (b) *Dru-*
b *Dreuf. præter.* *sim* thinks that *Christ* speaking of the last judgement
Matth. 25. had reference to this, He shall set the sheep on the right hand, and on the left the goats, Matth. 25. 22. The Officers were in manner of *Sheriffs*, they were present to execute

execute what the Judges determined; whence they carried up and down their *Staves* and *whips*, as the *Consuls* of *Rome* had *Rods* and *Axes*, carried before them *for the readier execution of justice. In *Hebrew* <sup>* *Moses Kimchi*
in Sanhedrin.</sup> they are called שׁוֹטְרִים *Schotexim*, by the *Septuagint* sometimes *γεγραμμενοι* in our *English* translation commonly *Officers*, and by *Saint Luke* *πραιποσιτοι*; for, doubtless there is allusion unto them, *Luke* 12.58. When thou goest with thine adversary, (*ἀχαιου*) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the Judge, and the Judge deliver thee to the Officer, &c. The *Pleader* was called בעל ריב *Baal rib*, he stood on the right hand of the party cited into the Court, whether he pleaded for or against him. The Lord shall stand on the right hand of the poor, to save him from those that judge his soul, *Pf.* 109. 31. that is, *The Lord shall plead his cause*. And *Satan* stood at the right hand of *Joshuah*, *Zach.* 3. 1. that is to accuse him, or plead against him. When *S. John* speaketh, *If any man sin, we have an advocate*, *1 John* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The Judges they examined and determin'd matters; and, after examination, sentence was pronounced by the Judge in this manner; *Tu N. justus*, *Tu N. reus*, *Thou Simeon art just*: *Thou Reuben art guilty*: at the pronounciation of which the guilty person was dragged to the place of execution. When he shall be judged, let him be condemned, *Pf.* 109. 7. the *Hebrew* is, *Let him go out wicked*.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronounciation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in Tables in- <sup>c *Rosin. Antiq.*
Rom. 1. 9 c 25,</sup> to a certain box or urne prepared for the purpose:

d Eras. A. lig.
 e. refig.

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non Lique*. The (e) *Gracians* in like manner used three Letters: *Θ* was a token of *condemnation*, which occasioned that of *Per*.

Et potis est nigrum vitio præfigere Theta.

T was a token of *absolution*; *Λ*, of *ampliation*. Others signified *condemnation*, by giving *A black stone*; and *absolution*, by giving a *white stone*.

*Mos erat antiquis niveis atrisque lapillis,
 Hos damnare reos, illos absolvere culpa.*

Ovid. Metamorph. 15.

To this there seemeth to be an allusion, *Rev. 2. 71*. To him who overcometh I will give a *white stone*; that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, ἀναστῆναι εἰς κριθεῖν, *To rise up to judgment*; ἀναστῆναι ἐν κριθεῖ, *To rise up in judgment*; ἐξελθεῖν καὶ ἀδικήσας ἀποβῆναι, *To depart guilty*. The first is applied to the Judge in the execution of justice. When God rose up to judge, *Psalme 76. 10*. that is, to execute judgement. The second is applied to the party prevailing in judgement. The men of Nineveh shall rise up in judgement with this generation, *Matth. 12. 41*. that is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7*. Let him depart guilty or wicked: The ungodly shall not stand in judgement, *Psal. 1*. The like phrases were in use among the Romans: *Stare in Senatu*, to prevail in the Senate; *Causa cadere*, to be cast in ones suit. But these phrases among the Romans I think to have been taken out of

of their Fence-Schools, where the set posture of the body, by which a man prepareth himself to fight and grapple with his enemy, is termed *Statu*, or *Gradu*, as *cedere de Statu*, to give back; *Gradum vel statum servare*, to keep ones standing: and from thence have those elegancies been translated into places of judgement.

C H A P. IV.

The number of their Civil Courts.

THeir Civil Courts were two, סנהדרים גדולה, *Sanhedrim gedola*, the great Consistory, or supreme Senate, סנהדרים קטנה, *Sanhedrim Ketanna*, the lesser and inferiour Court. Thus I finde them divided generally by the *Rabbins*: And although the latter was subdivided, as will after appear; yet in old time there were only two first branches: which division our *Saviour Christ* seemed to have followed, calling the lesser Court *νεμεσις*, by the name of *Judgement*: the greater *συμβουλιον*, by the name of a *Council*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgement*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Council*: Whosoever shall say *Fool*, shall be worthy to be punished with the fire of *Gehenna*, *Matt. 5*. In which words, as there is a gradation of sin, 1. *Anger*, passion of mind. 2. *Raca*, (e) scornfull, or slighting speech, as *Tut, Tush, &c.* 3. *Fool*, reproachfull and opprobrious names: so likewise there is a gradation of punishment. 1. *Judgement*, a lesser Court. 2. *Council*, the greater Court. 3. The fire of *Gehenna*: Now *Gehenna* was a Valley, terrible for

c *Raca*, non
grandis alicujus
est sermo convi-
tiii, sed magis e
contemptum natum
est & a pleris
dicentia. Chryso.
homil. 16. in
Mat.

f David Kimchi
P^s. 27. 13.

for two sorts of fires in it ; *First*, for that wherein men burnt their children unto *Moloch*. (f) *Secondly*, for an other fire there continually burning, to consume the dead carcases, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a type of *hell fire* it self. We may resolve that text thus, *Anger* deserved the punishments of the *lesser Court*; *Raca*, the punishments of the *greater*: and *Fool* deserved punishments beyond all Courts, even the fire of *Gehenna*.

g Moles Kotsen.
fol. 186. col. 2.

The *greater Court*, by way of excellency, was called the *Sanhedrin*, which word came from the *Greek*, συνέδριον, a place of *Judgement*: It was also called בית דין *Beth din*, the house of judgment. (g) It was distinguished from the other Courts, first, in respect of the number of the Judges, which were *Seventy one*; according to the command of *God* to *Moses* of their first institution, *Numb. 11. 16.* Gather unto me seventy men of the Elders of *Israel*, whom thou knowest that they are the Elders of the people, and Governours over them, and bring them unto the *Tabernacle* of the congregation, and let them stand there with thee. From the latter words of this Text, it is observed, that there were seventy besides *Moses*; and therefore after his disesse they alwayes chose one chief Judge in his roome, not reckoning him among the seventy; they called him *Nasithe Prince* or chief over the seventy. These seventy are (h) thought to be chosen six out of every Tribe, save the Tribe of *Levi*, out of which onely four were chosen. * Others think the manner of their choice was thus; Six of every Tribe had their names written in little scrolles of Paper: in seventy of these scrolles was written זקן *Zaken*, Senex an Elder, in the two

h Franc. Junius
Analyt. expof.
Num. 11.

+ Solon Jacobi.

two other חלק *Chelek, pars, A Part*; these scrolls they put in a pitcher of urne, and those that pluck'd out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluck'd out the other scrolls, in which a *Part* was written, they were rejected, *Num. 11.26.* The senior of these seventy was called אב בן דין *Ab beth din, the Father of the Judgement-hall.* The (i) whole Sett or Bench of *Judges*, sate in manner of an half Circle, the *Nasi* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the *Father of the Judgement-Hall* sat next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of twenty three *Aldermen*, and two such *Consistories* there were in *Jerusalem*, the one at the door of the Court before the Temple, the other at the door of the Mountain of the Temple: yea, in every City throughout *Israel* where there were sixscore householders, such a Consistory was erected: the other sort of *lesser Courts* consisted only of a *Triumvirat*, three *Aldermen*; and this was erected in the lesser Cities, which had not the number of sixscore household rs.

The (k) second difference between the greater Consistory and the lesser, was in respect of the place. The *Seventy* sat only at *Jerusalem*, without the Court of the Temple, in a certain house called לשבת חזקת *Lischathhigazith, the paved Chamber*, because of the curious cut stones wherewith it was paved: by the *Greeks* it was called λιθόστρωτον, the *Pavement*. *Pilate* sat down in the judgement seat, in a place called the *Pavement*, *John 19.13.* The other Consistory sate all in the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates their

Numb. 11. 26.

i Moses Kotzen. f. 185 col. 2.

k Moses Kotzen. ind.

their Judges fate ; hence is that, *Matth. 16.18. The gates of hell shall not overcome it, that is, neither the strength nor policy of Satan.*

Lastly, they differed in respect of their *power and authority*: the *Consistory of seventy* received (l) *appeals* from the other *inferiour Courts*, from that there was no appeal: again, the *Consistory of three* fate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other twenty three fate on life and death, but with a restrained power; they had not authority to judge a *whole tribe, the High-Priest, false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*: (m) Hence is that *O Jerusalem, Jerusalem, which killest the Prophets, Luk. 13.34.* The means how they tryed a *false Prophet* was thus; they observed the judgements which he threatned, and the *good*, which he prophesied to a place: if the judgements took not effect, this did not argue him a *false Prophet*, because God was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Ninivites* did: but if he prophesied *good*, and that came not to pass, they judged him a *false Prophet*. The ground of this trial they make the words of *Jeremiah the Prophet which prophesied of peace, when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him, Jer. 28.9.*

The *Colledge or company of these seventy*, exercised judgement, not only under the *Kings and Judges*, (n) but their authority continued in times of vacancies, when there was neither *Judge nor King* to rule *Israel*, and it continued until (o) *Herod* put them down, and destroyed them, to secure himself of the Kingdom.

Here

m Cuneus de
vip. Hebr. p.
129.

n P G. lat. l. 4.
cap. 5.

o Joseph. Ant. iq.
l. 14 c. 17.

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: For he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged *Israel* in all these places, *1 Sam. 7. 16*. To which, I take it, we may say, that as the *Empeours* of *Rome* had power to ride Circuits, and keep *Affises*, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping *Affises*, the *Romans* termed *βελῶν κριτῶν*, the other *βελῶν σύγκριτον*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THE Law of God required these properties in Judges; 1. *Wisdom*. 2. *Understanding*. 3. *Integrity*. 4. *Courage*, *Deut. 1. 13*. Others are reckoned, *Exod. 18. 21*. namely, 5. *The fear of God*. 6. *Love of truth*. 7. *Hating of covetousness*: to these may be added the eighth, namely, *having no respect of persons*, *Deut. 1. 17*. These two last especially, the *Heathens* required in their Judges: whence the (a) *Thebans* ^{a Plut. de Iſide.} painted *Justice without hands, and without eyes*, to intimate that Judges should receive no gifts, nor be swayed with *sight of persons*.

The (b) *Jews* added many more. 1. *That they should be free from all blemish of body*. 2. *That they should be skilled in the seventy Languages*, to the intent that they might not need an *Interpreter* in the hearing of Causes. 3. *That they should not be far stricken in years*; which

likewise was required of the Romans in their Judges, as appeareth by that common adage, *Sexagenarius de pont.* 4. That they should be no Eunuchs, because such commonly were cruel. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying there sate (c) three benches of others beneath, whom they called (d) *Talmidi Chacamim*, Scholars of the wise men: out of these they made their election, and two of these always accompanied the condemned person to the place of execution.

Inauguration of Judges was two-fold. At first, by imposition of hands upon the head of the party, after the example of Moses laying hands on Joshua: this imposition of hands was not held lawful, (e) except it were in the presence of five or three Judges at the least. Afterwards, it was by saying a certain verse (f) *Lo, thou art associated, and power is given thee to judge of penalties.* Hence is that saying of Galatinus out of the Talmud, *Insitutio Judicum, aut manu fiebat, aut nomine tantum.*

Observe here, that *Samuc*, which I render associated, doth not always signify a man licensed to the discharge of some publick office by the imposition of hands, for here it is applied to those who were not admitted by imposition of hands. Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, Jews and Christians, translated the imposition of hands, is, because this solemn kind of licensing, termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admissi-

on

c M ses Kofen
ibid.
d תלמידי חכמים
הבנים
Ejusque discipuli
etiam.

e P. tr. Galatin.
lib. 4 cap 9

הוּיָאָתָא
סְמִיכָא
וּשְׂמִיכָא
לְשׁוֹת
לְדָוִד
אֶפְרַיִם
רָאִי
קְנִינָה

M. m. i. b.
Sambathin.

on, towards *Rabbies* and towards *Judges*; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*; hence these two words have been translated the *imposition of hands*, whereas properly they signify nothing else, but an *association*, an *approximation*, or *conjoining* of one into the same corporation or company, of which he that doth associate and give admision is a member.

C H A P. VI.

Ceremonies common in all capitall Judgements.

IN their greater Punishments, which deprived of life, some ceremonies were common to all.

First, *The Judges were to use deliberation in all causes*, but especially in matters capital. There were four causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he mentioneth none in particular; but what they were, we shall presently learn out of other records.) Two of these were not weighty; in these he hastened: Two more material, concerning life and death; in these he delayed. (b) *Ceterum tam de his quam de illis dicebat, Non audiui*; Of both the lighter and weightier causes, *Moses* said, I have not heard, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to be in all judgements, before sentence be pronounced. These four causes are named in (c) *other Records*; The two lightest are, 1. *The matter of uncleanness, debarring the people from the Passeeover*, Num. 9.9. Secondly, *the case of Zelophehads daughters*, Num. 36.10. The two weightier

^a *Targum Jonathan. Num. 9. 8.*

ובאליו

ובאליו

אמר

משך

נז

שמעך

Jonathan.

^c *Targum Her.*

Num. 9. 8.

are, 1. *The cause of the blasphemer*, Lev. 24. 13. *Secondly*, *The case of him that gathered sticks on the Sabbath*, Num. 15. 35. In all these judgements there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam*, *And I will hear what the Lord will command*. Notwithstanding, wilfull delays in justice maketh the Judge unrighteous. In that unrighteous Judge, from whom the Widow wrested sentence by importunity; we read not of any other fault in him, but delay, Luk. 18. 6.

Secondly, The party accused was placed on some high place, from whence he might be seen and heard of all the people: *Set Naboth*, *In capite populi*, *on high among the People*, 1 Kings 21. 9.

ד דנא' דנא' עני.
מ תל' 17.

Thirdly, The Judges and the Witnesses did (when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super caput tuum*, *Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us and on our children*, Mat. 27. 25.

e Mosès Kotsen.
in Sathedrin.
11. Talmud. it.
Marcoth. cor. 3
in Misbha
פופוקר
נ' 17
Uziel. & Ta-
gum Hierosol.
G n. 37. 30.

Fourthly, The place of execution was without the Gates, the malefactors were had thither by two executioners, (e) termed by the Rablins וני הכנסה *chazani* *hacceseth*, *Spectators of the congregation*, which is a periphrasis of those, whom St. Mark calleth σπεκνλάταις, Mark 6. 27. which word, though it be used by the Greeks and (f) *Chaldee Paraphrasts*, yet it is a meer *Latine*, derived a *speculando*; because in the Court the Executioners were only *spectators*, to behold and attend what the Judges would command them.

Fifthly, When the malefactor was led to execution,

a(g)publick cryer went before, saying, *Such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these N.N. are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swung about his handkerchief; upon the sight whereof, another standing in readiness a pretty distance off with an horse, hattered and called back the condemned person: yea, if the Malefactor had any further place for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

Sixthly, He was exhorted to *confess*, that he might have his portion in the world to come: Thus Joshua exhorted Achan, Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom Achan answered, vers. 20. Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, In the time of execution, they gave the Malefactor (h) *Granum thuris in calice vini*, A grain of Frankincense in a cup of Wine: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. Mark calleth this cup *ἐμπυρρὸς οἶνον*, Wine mingled with Myrrhe, Mark 15. 23. This was done after the manner of the Jews, but the Souldiers in mockery mingled Vinegar and Gall with it, Mat. 27. 34. As like-

קודש
לכבוד

בכנ ספר

ו'

ho at lebana

bico sobelhar

M. in on. in

Scribed in. cap.

13. It. Mo's

Kofen. in Sin.

wife

bed in.

wife they gave him a second cup in *derision*, when they took a sponge, and filled it with Vinegar, and put it on a reed, *Matth. 27. 48. S. Mark* in the first cup mentioneth the custome of the Jews, which in it self had some shew of compassion; for the ground of this custome was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish. S. Matthew* mentioneth only their wicked mixture, contrary to the *received custome*; so that one Evangelist must expound the other. This *first cup* was so usually given before execution, that the word *Calix* a Cup, is sometimes in the Scripture put for death it self. *Father if it may be, let this cup pass from me.*

i Casanb. exer-
cit. p. 654. ex
Mimonid.

Lastly, (i) The *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were all buried, that there might be no evill memorial of such a one, to say; *This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.*

a Paraphrast.
Cald. Ruth 1.

17. Mikko'si.
fol. 188. col. 3.

ב סקומח
Sakub, Lapidatio.

c שריפח
Sberipia, combustio.

d הרג
Hieog, decollatio.

e חנק
Chonk, Suffocatio.

f כל מיתה
האכורה
כחם הנק
הרג

Omnis mors quae
absolutè in lege
usurpatur, strangu-
latio est, R.
So'om. Exod.
21. 16.

CHAP. VII.

Their Capitall punishments.

THE Jews of old had only (a) four sorts of death in use among them. 1. (b) *Lapidatio*, stoning. 2. (c) *Combustio*, burning. (d) 3. *Decollatio*, beheading. 4. (e) *Suffocatio*, strangling. Of these, *stoning* was counted the most grievous, *burning* worse than *beheading*, *beheading* worse than *strangling*, and *strangling* was the easiest of all.

They have a (f) rule, that wheresoever the Scripture

ture faith of an offender, *Morte plectetur*, he shall be punish'd with death, not expressing the kind of death, there it ought to be interpreted of strangling. For example, the law faith of the Adulterer; *Lev. 20. 19. Morte plectatur*, Let him be punish'd with death: because the kind of death is not here mentioned, they interpret it strangling. The reason of this rule is, because strangling was the easiest death of the four; and where the Law determineth not the punishment, there they say, *Amplandi fautores*, The favourablest exposition is to be given.

The rule is not generally true; for in former times Adultery was punish'd with stoning. I will judge thee after the manner of them that are harlots, faith the Lord, *Ezek. 16. 38*. And in the fortieth verse the judgmen is named; *They shall stone thee with stones*: likewise the Scribes and Pharisees said unto Christ, *Moses in the Law commanded us, that such should be stoned*, *John 8*.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour*? The Jews said to Pilate, *It is not lawful for us to put any man to death*, *John 18. 31*. Latter Jews say that (g) all power of capital punishments was taken from them forty years before the destruction of the second Temple, and of this opinion are many Divines.

Answer. First, the Jews speech unto Pilate, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the general, taken from them, yet in this particular power was permitted

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, John 18.31. Neither can it be said, that their law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him; for they say, *They had a Law, and by their law he ought to die*, John 19.7. It was not then want of *Power*, but the holiness of that time, made them say it was unlawful. For they held it unlawful upon their days of preparation to sit on life and death, as hath been shewen in the Chapter of translating Feasts. And Friday on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Roman law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemy and the like; in these, power of judging seemeth to have remained with them. When *Paul* was brought by the Jews before *Gallio*, *Gallio* said unto them, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would, that I should bear with you: but if it be a question of words, and names of your law, look ye to it, Acts 18. 14.

In handling these four punishments; first observe the offenders, whom the Jews make liable to each punishment; and then the manner of the punishment.

h *Moses Katsen.*
fol. 188. col. 4.

The persons to be stoned were (h)eighteen. 1. He that lieth with his own mother, 2. Or with his fathers wife, 3. Or with his daughter in law, 4. Or with a betrothed maid, 5. Or with the male, 6. Or with the beast, 7. The woman

woman that lieth down to a beast. 8. The blasphemers, 9. He that worshippeth an Idol, 10. He that offereth of his seed to Moloch, 11. He that hath a familiar spirit, 12. The Wisard, 13. The private entiser to Idolatry, 14. The publique withdrawer to idolatry, 15. The Witch. 16. The prophaner of the Sabbath, 17. He that curseth his father or his mother, 18. The rebellious son. The manner of stoning was thus; The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the witnesses lifted up a stone, being the weight of two men, which chiefly the other witnesses cast upon him; if that killed him not, all Israel threw stones upon him. The bands of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people, Deut. 17. 7.

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it holdeth in all others condemned to his death) was reserved until one of the common feasts, at which all the multitude of Israel came to Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the Sun-set, at which time he and the tree were both buried.

Malefactors adjudged to burning were, (k) ten; k Moses Kofes, loco Supertus circa 9.

1. The Priests daughter which committed whoredom,
2. He which lieth with his own daughter, 3. Or with his daughters daughter, 4. Or with his sons daughter, 5. Or with his wifes daughter, 6. Or with her sons daughter, 7. Or with her daughters daughter, 8. Or with his mother in law. 9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.

The manner of burning was two-fold. Some they

D d

burnt

1 Rab. Lev.
Levit. 10.

burnt with wood and faggots; this was termed (1) by them *Combustio corporis*, *The burning of the body*: Others they burnt by pouring scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole; and this was termed therefore *Combustio animæ*, *The burning of the soul*. This last was most in use, and alone described by most of their Writers.

m M f s Korfen.
in S i b d m.

Malefactors condemned to *beheading*, were (m) of two sorts, 1. *The murderer*, 2. *Those of any City, who were drawn unto Idolatry*. The manner thereof is at this day in use.

n M f s Korfen.
ib d.

Malefactors strangled, were (n) six. 1. *He that smiteth his father or his mother*, 2. *He that stealeth a soul of the Israelites*, 3. *An Elder which contradiceth the Consistory*, 4. *A false Prophet*, 5. *He that prophesieth in the name of an Idol*, 6. *He that lieth with another mans wife*, 6. *He that abuseth the body of the Priests daughter*.

The manner of *strangling* was thus. The malefactor was put in dung up to the loins, a towel being cast about his neck; which two executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.

Punishments not capital.

THe lesser punishments, not capital, in use among the Hebrews, are chiefly four, 1. *Imprisonment*, 2. *Restitution*, 3. *Talio*, 4. *Scourging*.

Imprisonment. Under this are comprehended, the prison, stocks, pillory, chains, fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication.

The

The keepers of the prison, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, *1 Kings 20. 39.* *Keep this man; if by any means he be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which (a) *Drusus* ^{a Drus. prætor. 2 Tm 1. 18.} proveth to have been in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrews*. That some kind of prisoners at *Rome* did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (b) *Eadem catena & custodiam & militem copulabat: The same chain tied both the prisoner and the keeper.* ^{b Senec. Epist. 5. Non in lib. de tranquill. c p. 10. quem idmodum citatur à Druso.} Observe the unusual significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusus* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet.* Observe further, that the prisoner was tied by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore justly remaineth free rather to the keeper, than to the prisoner. Hence is that, (c) *Tu forte levicrem in sinistra putas catenam;* ^{c Senec. de tranquill. cop 10.} because the keeper tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22.* It was (d) threefold.

^{d Tior. Aq. 11. secundum le q. 62.}

Restitution is threefold.

Secundum idem, in identitie, when the very same thing is restored which is wrongfully gotten.

Secundum aequale, when there is so much for so much in quantity restored, the goods unjustly gotten being sold or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfy the whole.

Restitutio in identitie, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he restored but double, *Exod. 22.4.* but if they were killed or sold, then five Oxen were restored for an Ox, and four sheep for a sheep, *Exod. 21.1.* The Jews were so precise in this kind, that if they had built an house with a beame or piece of Timber unjustly gotten, they would pull down the house, and restore the (e) same beam or piece to the owner. From this the Prophet *Habakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it, Habak. 2. 11.*

e Dav. Kimchi.

f Aug. Epist. 54.

Among the Jews he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* (f) And *Augustine* saith of Christians, That he which doth not make restitution according to his ability, never repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the same kind an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Deut. 19. 21.*

Talio

T^{alio} is twofold.

Talio identitatis, or *Pythagorica*, which was according to the letter of the Law, when the offender was punished with the loss of an eye, for putting out another's eye, &c.

Talio similitudinis, or *analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (g) *Hebrews* understand *Talio similitudinis*, g Oculum pro oculo, id est, pro oculum oculi. Tergum Jovis. Deut. 19. 21. l. R So'o oculi, ibi. that the price of a maim should be paid: not *Talio identitatis*, not that the offender should be punished with the like maim; Because to punish like for like in indentitie is in some cases impossible, as if a blind man put out another's eye, or one toothless strike out another's tooth.

In case of bodily maimes therefore, the (h) *Hebrew* h l' d. Manger. Exod 21. **D**octors say, that the party offending was bound to a five-fold satisfaction; first, for the hurt in the loss of the member. Secondly, for the damage, in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. *Munster* rendereth those five thus; *Damnum, lesio, dolor, medicina, confusio*. The (i) *Romans* likewise had a *Talio* in their Law, but they also gave liberty to the offender, to make choice, whether he would by way of commutation pay a proportionable mulct, or in indentitie suffer the like maim in his body? i A. Gellus lib. 11. c. p 1.

Scourging. This was two-fold; either *Virgis*, with rods; or *flagellis*, with scourging. This latter was more grievous than the former, as appeareth by that *Ironical* speech; (k) *Porcia lex virgibus ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in use among the *Romans*, but only the latter among the k c' c. p. 10 R b. rig.

the *Hebrews*. This beating or scourging was commanded, Deut. 25. 2, 3. where the number of stripes was limited, which the *Judge* might not exceed. *Forty stripes* shall he cause him to have, and *not past*. The *Jews* in many things laboured to seem *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an hour sooner, and ended it about an hour later than the law required: where the Lord forbade them to *eat or drink things sacrificed to Idols*, (l) they prohibited *all drinking with Heathens*, because it is doubtfull whether it were offered to Idols or no. The Lord commanded them in the time of the *Passover* to *put away leaven out of their Houses*, they would not take the (m) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*; they would not so much as name it, but in their common talke (n) would call a *Sow דבר אחר Dabar achar, Another thing*. In like manner the Lord commanded chief Malefactors which deserved beating, to be punished with *forty stripes*; they in their greatest corrections would give but *thirty nine*. Of the *Jews* *five times received I forty stripes save one*, 2 Cor. 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *three stripes*; and in their greatest correction were given *thirteen blowes*, that is, *forty stripes save one*. Whether (o) these thongs were made the one of a *Buls hide*, the other two of an *Asses hide*, or (p) all three of a *Calves*, the matter is not material; both opinions have their Authors.

The manner of correcting such, was thus. The malefactor had both his hands tied to a *post*, one cubit

o Talmud. lib. macco: b. ca 3 in Mischna.
p Baulurim. vid. Druf.
2 Cor. 10. 24.

bit and half high, so that his body bowed upon it. The Judge shall cause him to bow down, Deut. 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed *עמוד* *Gnamud*, Columns, a pillar. His clothes were plucked off from him downward to the thighs, and (r) this was done either by renting or tearing of them. The Governours rent Paul and Silas their clothes, and commanded them to be beaten with rods, Acts 16. 22.

That the Beadle should inflict a great number of stripes proportionable unto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, Deut. 25. 2. (s) The chief Judge of the three, during the time of the correction, did either read or recite that, Deut. 28. 58, 59. *If thou wilt not keep, & do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The second Judge he numbred the stripes; and the third he bade the Beadle smite. The chief Judge concluded all, saying, *Yet he being merciful forgave their iniquity, &c.* Psal. 78. 38.

Sometimes in notorious offences, to augment the pains, they tied certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed *ἀσκήσαντες* *Askēsantes*, *Flagra taxillata*. (u) In the Scripture they are termed *Scorpions*. My Father hath chastised you with rods, but I will correct you with Scorpions, 1 Kings 12. 12.

C H A P. IX.

Punishments borrowed from other Nations.

THe punishments borrowed from other Nations are principally six: 1. *Crux*, The death on the Cross. 2. *Serræ dissectio*, The cutting one asunder with a saw. 3. *Damnatio ad bestias*, The committing one to fight for his life with wild beasts. 4. *τερεξίς*, the wheel. 5. *κατατονσίσις*, Drowning one in the sea. 6. *τυπτανίσις*, Beating one to death with cudgels. The first and the third were merely Roman punishments; the second was used likewise by the Romans, but whether originally taken from them is doubtful; the fourth and the last were merely Greek punishments; the fifth was for the substance in use among the Hebrews, Greeks and Romans, but in manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two pieces of timber compacted cross-wise. The first is termed *Crux simplex*, the last *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commisssa*. 3. *Immissa*.

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. (a) *Decussare, est per medium secare. Veluti si duæ regule concurrant ad speciem literæ X. quæ figura est crucis*. This kind of cross is by the common

a Hieron. in
Jerem. c. 31

mon people termed *Crux Andraana*, Saint Andrews-croſs, becauſe on ſuch an one he is reported to have been crucified.

Crux commiſſa. This was, when a piece of Timber erected, was joyned in the middle to a tranſverſe, or over-thwart top, ſomewhat ſhorter then the peece erect, in manner of a Roman T. This is called *Crux Antoniana*, S. Anthony his Croſs, becauſe he is often painted with ſuch a Croſs.

Crux immiſſa. This was then a ſhort tranſverſe ſomewhat obliquely croſſed in the ſtake erect, not quite in the middle, as *Crux decuſſata*, nor quite on the top as *Crux commiſſa*, but near to the top, on this manner, (b) This is thought to have been *Crux Chriſti*, b Lipſius de cruce lib. I cap. 13. the Croſs on which our Saviour Chriſt ſuffered.

The Ceremonies uſed by the Romans towards thoſe whom they crucified were theſe: *First*, they (c) ſcourged them, and ſometimes tied them to a Pillar in time of ſcourging. *Artemidorus* is cleer in this, c Joſeph. excid. lib. 7. cap. 32. Philo contra Flaccum. It. Liv. lib. 1. Περσὶς δὲ τοῖς κίονι, πολλὰς ἔλαβε πληγὰς, that is, being tied to the pillar, he received many ſtripes. (d) *Plautus* is d Plut. Bacch. thought to have alluded to the ſame.

Abducite hunc

Intro, atque adſtringite ad columnam fortiter.

The ancient Fathers (e) report that our Saviour was whipt thus *ad columnam*: but the Scripture is ſilent, both touching the place and manner of his whipping, only that he was whipt is teſtified. He ſcourged Jeſus, and delivered him to be crucified, *Mat. 27. 26.* e Prudentius; Hieron. Beda vid. Lip. de cruce, li. 2. cap. 4.

Secondly, They cauſed them to bear their own Croſs.

(f) *Malefici ad ſupplicium educuntur, quiſq; ſuam affert crucem.* Thus Chriſt bore his own Croſs, *John 19. 17.* f Plutarch. de ſeranis. vind. To this there is alluſion, He that taketh not his Croſſe, and followeth after me, he is not worthy of me, *Mat. 10. 38.*

E c

Thirdly,

Thirdly, That the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (h) some it is called *Elogium*. Thus *Pilate* wrote in *Hebrew*, *Greek*, and *Latin*, *Jesus of Nazareth the King of the Jews*.

Fourthly, They (i) pluckt off their clothes from such as were to be crucified. Thus, *Christ* suffered naked.

Serra dissectio, A sawing one in sunder. They sawed them from the head downward. The (k) *Romans* used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punished the *Prophet Isaiah*, and the *Apostle* to have alluded unto it, *They were sawn a-sunder*, *Heb. 11. 37*.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether *S. Paul* did, according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 22* is much controverted. (l) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (m) others more probably understand the words *litterally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christianos ad Leones*! Let the *Christians* be haled to *Lions*: yea the literal interpretation of the words, is a stronger argument that *Saint Paul* believed the *Resurrection* (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

Teoxds, *The Wheel*: A wise King bringeth the wheel over

g Euseb. Eccles.
hist. lib. 5. cap. 1.
It. Suet. Domit.
cap. 10.

h Tertul. Apol.
cap. 2. Sueton.
in Calig.

i Arriemidor. l. 2.
c. 58.

k Sueton. in Cal.
cap. 27.

l Theophylact.
Apol. m.
m Chrysostom.
Ambros. & alii.

n Tertullian. A-
pol. cap. 40.

over the wicked, *Provi. 20. 26.* I take the words to imply no more but this, that, *As the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood, The grinding of wicked men under a cart-wheel, as the husbandman brake some sort of grain under the wheel, is the meere conceipt of *Expositors* on this place; for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks*, there was a punishment went under this name: (o) it was called *τερχος*, *Α* ο *Επι τῷ τερχο* Wheel, not because a wheele was brought over the *χῆ γ' ἑλκοσσο* wicked, but because they bound fast the offender to the *μασιγμένον* spokes of a Wheel, and there scourged him, to inforce a *Αριστοφ. in Iren.* confession. *D: eadem pœna loquuntur D: mosib. 3. in Ambub. & Suidas. p Senec. lib. 5. controu. 4 Juvenal Satyr. 8. Modestus, D ge. l. 48. ad legem Pomp. de parrie. vid. Cael. Rhod. l. 11. c. 12. q Athenæus l. 14 Hier. Mit 18.*

Καταποτισμὸς, *Drowning one in the Sea.* This was in use among many Nations, but the manner differed. The (p) *Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, *A Serpent, a Cock, and an Ape*, and so cast them all into the Sea. The (q) *Græcians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tied a millstone about his neck. Thus, in respect of the manner (r) those are to be understood, who say, this kind of punishment was peculiar to the *Jews*.

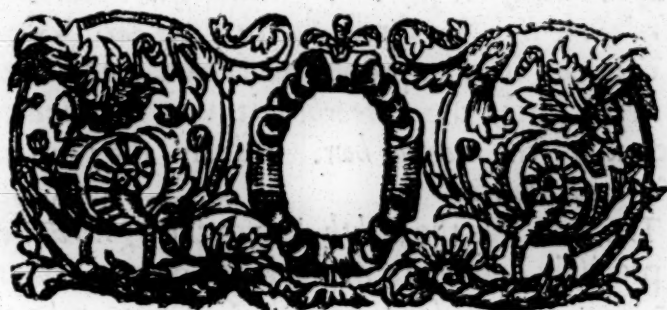
Τύμπανισμὸς. It is rendered by the general name of *torturing*, *Heb. 11. 25. 2 Mac. 6. 19.* But the word signifieth a special kind of torturing, by beating one with cudgells unto death. It hath its denomination from *τύμπανον*, which signifieth a *Drum* usually; and hence (s) some have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in man- *f Magnus in lib. de Equuleo, vid. Druf. præter. l. 8.*

τ Schol' after A. ner of a *drum* head: but it signifieth also a *drum* stick, and thence cometh the punishment to be termed *Tympanismus*, that is, a *Tabring*, or *beating* one to death with cudgels, as if it were with *drumsticks*. This is evident by *Eleazar*; He came willing ἐπὶ τὸ τὸν *πανον*, to this kind of torment; 2 *Mac.* 6. 19. and in the thirtieth verse, where he gave up the Ghost, there is mention of his *strokes*, not of his *racking* or *stretching*.

Junius reckoneth (u) another kind of punishment, termed by the *Hebrews*, יִסְנוֹק *Tsinok*, which he would have to be a compound word: doubtless his meaning is that it should be compounded of נָוִי *Navi*, a ship, or boat; and יָנַק *Janack*, *Sugere*, to suck: for he saith that thereby is meant a certain punishment, termed *Navicula sugentis*, which (x) *Plutarch* describeth in this manner; That the offender should be inclosed between two boats, as in a prison; or, as his phrase is (quasi in vagina) as in a sheath; and, to preserve life in him, milk and hony tempered together was forcibly put into his mouth, whether he would or no. And hence, from this sucking in of milk and hony, this punishment hath been termed *Navicula sugentis*. But the (y) *Hebrews* say; that *Tsinock* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tied. I leave it indifferent to the Reader to follow which interpretation he please.

Instrumentum
constitutum in
manibus

D. Kimch. J. r.
29. 26.



THE SIXTH BOOK.

Of

Miscellaneous Rites:

CHAP. I.

Of Circumcision.

THeir sacraments were two. First, the *Passover*, of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of Gods Covenant made with the People of the Jews. It is called a *sign* by God in its first institution, *Gen. 17.* and a *seal* by the *Apostle, Rom.*

4.11. Yea, it is called a *sign* and a *seal*, by a (a) *Dor* of the Jews, more antient then their *Talmud*. ^a *Zo'ar. Gen. 17.*

It was used (though not as a *Sacrament*) by many other Nations: (b) by the inhabitants of *Colchis*, the *Ethiopians*, the *Traglodita*, and the *Egyptians*. ^b *Alex. ab Alex. lib. 2 cap. 25. Herodo l. 2. Di-odor. Sicul. li. 2. c. 1. It. l. 4. c. 3.*

In a figurative sense, alluding unto this sacramental rite, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mentioned

ned, 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the ears.* We are to consider it in its proper acception, and here to observe, First, the *time when* it was administered. Secondly, the *manner how.* Thirdly, the *penalty in case it was omitted.*

The *time* was the *eighth day*; yea the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised* the Child; whence rose that saying among them; *Circumcisio pellit Sabbatum*; *Circumcision driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumcision*. And with this accordeth that of our *Saviour*, *Ye on the Sabbath day circumcise a man*, *John 7.22.* The *Jews* superstitiously conceiving that each creatures perfection depended upon the sanctification of one *Sabbath* day at least, say that *God* did therefore enjoin the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this *Sacrament*. But more probably we may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of *Salvation*, neither was, nor is *simply tied to Sacraments*; for then there had been no less cruelty in *forbidding Circumcision untill the eighth day*, then there was love in *permitting it upon the eighth*. Secondly, because in this time of the *Mosaicall Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the *first seven days* after their birth, *Levit. 22.27. It. 12. 2,3.* Notwithstanding, *God* thought it not convenient to defer it longer then eight days, for the comfort of the *Parents*, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumcision was administred, I find thus recorded ; Some of those that were present (c) held a Vessel full of dust, into which they did cast the foreskin being cut off. *Again*, they prepared in the room, a certain (d) void chair for *Elias* ; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say (e) *Venit Elias, & omnia enodabit* ; We know that *Elias* will come, and he will tell us all things : but chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily coming they did, and do daily expect. These ceremonies are meerly Jewish, practised by the latter Jews, but utterly unknown in our Saviour *Christ* his time, and, as it appeareth by the Samaritan woman her speech, that proverbial saying applyed now to *Elias*, was of old applyed to *Christ*, *John* 5.25. Thirdly, he which supplied the place of the Witness, or, as we phrase it, of the Godfather, (f) he ld the Child in his armes whiles it was Circumcised : this Godfather they called *Baal Berith*, and *Sandak* ; that is, the Master of the Covenant. *Uriah the Priest*, and *Zachariah* the son of *Jeberchiah*, are (g) thought to have been Godfathers at the Circumcision of *Ma-her-shalal-hash-baz*, *Esay* 8.2. and from them the custome of having Godfathers in Baptisme, to have taken its original. Fourthly, the Parents named the child, and in *Zachari's* time, it seemeth that in the Naming of the Infant, they had respect to some name of his Ancestors. They said unto her, there is none of thy kindred that is named with this name, *Luke* 1.61. Other Nations had their set dayes also after the birth, for the Naming of their Children. (h) The Romans gave names to their Male-children on the ninth day, to the female

c *Paul. Fag.*

D. u. 10.

d *Christo. Cast. in*

M. l. c. 3.

e *Mercurius in*
ab. eviativis.

היקו

ניהנין

למי

שמחין

בן חנוך

למולו

סנוק

והלוע וים

קורין לו

בעל

כיהן

Elias Thib. in

סנוק

g *Jun. & Trem.*

Esf. 8. 2.

h *Plutarch p. 21.*102. *Manob.*

Stat. l. 1 c. 36.

i Cael. Rhodig. l. female on the eighth. The (i) Athenians gave names
 21. cap. 11. on the tenth. (k) Others on the seventh. These (l)
 k Arist. hist. a- dayes Tertullian calleth *Nominalia*. The Gracians be-
 n m. lib. 7. c. 12. sides the tenth day on which they named the Child,
 l Tit. l. d. 14. they observed also the fifth, (m) on which day the
 cap. 16. Midwives took the Child, and ran about a fire made
 m Scholiast. A- for that purpose, using that Ceremony as a purificati-
 ristoph. in Lusi- on of themselves and the Child: on this day the
 strat p. 885. 11. Neighbours also sent in gifts, or small tokens, *Munera*
 Suidas in natalitia; (n) from which custom that amongst Chri-
 ἀμφοτέρωθεν. stians, of the Godfathers sending gifts to the baptized
 n Stukus de Infant, is thought to have flown. But to return again
 convic. lib. 16. to the Rites of the Jews. After the Child had been
 כרוד אתה Circumcised, the Father said; (o) *Blessed be our Lord*
 יתיה God, who hath sanctified us with his precepts, and hath
 אלחינו commanded us, that we should cause this Child to enter
 הערלם אשך into the Covenant of Abraham. After this, the whole
 קרשנו Church or company presently replied in this man-
 במנויות ner; (p) *As thou hast made him to enter into the Cove-*
 ונינו nant, so make him also to enter into the Law, into Ma-
 לתבנימו trimony, and into good works.
 בביתו
 של Church or company presently replied in this man-
 אברהם ner; (p) *As thou hast made him to enter into the Cove-*
 אביו nant, so make him also to enter into the Law, into Ma-
 Moses Kofen, in trimony, and into good works.
 t a Stat. Circum-
 cis. fol. 115.

P בשׁ The Penalty for the omission of Circumcision run-
 שהכנסתי neth in this sense; *That soul shall be cut off from his*
 לכריתו people, Gen. 17. 14. I understand the penalty to be pro-
 חבן סנו nounced against such an omission, which proceed-
 ודלתו ed either from contempt or willful neglect. In this
 ולחופת cause the question is, what is meant by this phrase,
 ולמעשים *His soul shall be cut off from the people*. Secondly, who
 מיביש ought thou to be punished? Whether the child, or the pa-
 Moses Kofen, in rents, and such who supply the place of Parents? For
 the first, besides Gods secret action in punishing such
 delinquents; methinks there is a rule of direction
 for the Church, how to proceed against such in her
 discipline: if any understand here, by cutting off
 such

such a mans soul from his people, the sentence of *Excommunication*, or casting him out of the *Synagogue*, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an offender, in which sence the phrase is taken, *Exod.* 31. 14. *Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people.* And it is very remarkable, that when *Moses* his child was *uncircumcised*, the Lord sought to kill *Moses*: which as it intimated the punishment of this fault to be a *bodily death*; so it clearly evinceth, that not the *child* till he cometh to years of discretion, but the *parents* were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (q) If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, & he circumciseth not himself, lo he breaketh the Commandment.

q *Moses Kotf.*
tract. circumcis.
fol. 114 col. 4.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of *Circumcision*, to blot out that character, and become *uncircumcised*? for thus some *Jews*, for fear of *Antiochus*, made themselves *uncircumcised*, 1 *Mac.* 1.

16. Others for shame, after they were gained to the knowledge of *Christ*, and to the entertainment of the *Christian faith*, *uncircumcised themselves*, 1 *Cor.* 7.

18. (r) The answer is, that this was done by drawing up the foreskin with a *Chirurgion* his instrument; and unto this the *Apostle* in the fore-quoted place alludeth, *μη ἐμμελῶ, Ne attrahat præputium.* This wicked invention is ascribed unto *Esau*, as the first Author, and practiser thereof.

r *Epiphan. lib.*
de mens. & pond.
p. 415. It. Celsus
l. 7, c. 25.

C H A P. II.

Of their first-fruits and firstlings, or first-born.

THe use and end of their *first-fruits*, was that the *after-fruits* might be consecrated in them. To this purpose they were enjoined to offer the *first-fruits of their trees*, which served for food, *Levit. 19. 23, 24.* In which this order was observed; the three first years after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to eat them, sell them, or make any benefit of them: on the fourth year, they were accounted *holy*, that is, either (a) they were given to the *Priests*, *Num. 19. 23, 24.* or the owners did eat them before the Lord at Jerusalem, as they did their *second tithe*: and this (b) latter is the common opinion of the *Hebrews*. After the fourth year, they returned to the use of the owner: we may call these *πρωτογεννήματα*, *simply the first-fruits*.

Secondly, they were enjoined to pay yearly the *first-fruits of every years increase*, and these we may call *ἀπαρχάς*, and of them there were many sorts. *First*, *first-fruits in the sheaf*, *Lev. 23. 10.* *Secondly*, *first fruits in two wave-loaves*, *Levit. 23. 17.* These two bounded their harvest, that in the sheaf was offered in the beginning of harvest, upon the fifteenth of *Nisan*, the other of the loaves at the end, upon their *Pentecost*: and *Levit. 23.* they are both called *תנופה* *The-nuph:th*, that is, *shake-offerings*. *Thirdly*, there was a *first of the dough*, *Num. 15. 20.* namely, a (c) four and twentieth part thereof, given unto the *Priests*: which kind

והכרתו
בכללם

Sacerdos ca co.
medi bu. Ab n.
Exa in hunc lo-
cum.

b T lxxd. Bab.
in Mign. Sher
sh. n. cap. 1.

תנופה
טשלין

שרבטה
והכרתו
15, 20.

kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 8.37. Unto this *St. Paul* hath reference, *Rom.* 11.10. *If the first-fruits be holy, the lump is also holy.* Fourthly, they were to pay unto the *Priests* the first-fruits of the threshing-floor, *Numb.* 15.20. These two last are called תרומות *The-rumoth*, that is, *heave-offerings*: this the *heave-offering* of the threshing-floor; the other the *heave-offerings* of the dough, *Numb.* 15.20. Under the name of first-fruits, commonly Authors treat of no other but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Tenuphoth*, and *Therumoth*: both signify *shake-offerings*, *heave-offerings*, or *wave-offerings*, but with this difference; (d) the *Therumoth*, was by a waving of elevation, lifting the oblation upward and downward, to signify, *pena*, that God was Lord both of heaven and earth. The *Tenuphoth*, was by a waving of agitation, waving it to and fro, from the right hand to the left, from the East to the West; from the North to the South: by which kind of agitation, they acknowledged God to be Lord of the whole world. Now, that we may know what these first-fruits of the threshing-floor were, the *Rabbies*, and others following them, distinguish them into two sorts: the first of these, was first-fruits of seven things only; 1 *Wheat.* 2 *Barley.* 3 *Grapes.* 4 *Figs.* 5 *Pomegranates.* 6 *Olives.* 7 *Dates.* For all which the Promised Land is commended, *Deut.* 8.8. (e) These the *Talmudists* terme בכורי *Biccurim*; and when they treat of first-fruits they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the first-fruits, which the people are so often in the Law commanded

d P. Figs is
pena.

e R. Sion.
Deut. 26.2. *It*
Moses Ko'sent.
fol. 101. *col.* 4.
201.

ded to bring up unto the *Sanctuary*, at the *Feast of Pentecost*, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the *two wave-loaves*, Lev. 23. 17.

The second was paid of *Corn, Wine, Oyle, and the Fleece*, Deut. 18. 4. Numb. 18. 12. yea, of all things else that the earth brought forth of mans food. Thus their *Doctors* are to be understood, where they say, (f) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis*. This they call, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀφωρισμός, *A separation*, because this was a *consecration*, or *setting apart of the Lords portion*. In allusion unto this, I take *S. Paul* to have termed himself ἀφωρισμένον ἐς εὐαγγέλιον, *Separated unto the Gospel*, Rom. 1. 1. ἀφωρισάμενος, *Aaron shall separate the Levites*, so the *Greek* renders it; but the *Original* is, *Aaron shall wave the Levites*, Numb. 18. 11. Again, ἀφωρισάμενος *Separate me Barnabas and Saul*, Acts 13. 2. *Drusus* delivereth another reason, as hath been said in the *Chapter* of the *Pharisees*. But to proceed: the *Hebrews* called this second payment, not only *Theruma*, simply, but sometimes (g) *Theruma gedola*, the *great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Theruma magna*, the *heave-offering of the tithe*, Num. 18. 26. which though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundred*, in respect of the *Husbandmans stock*, who payed the *Levites*: and thus it was a great deal less than the *great heave-offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem*.

The *Lam* prescribed no set quantity to be paid, either

¶ *Moses Egypt.*
in *Jud. part.*
tratt. de *Theruma*.
cap. 2.

תרומה גדולה
גדולה

ther in the *Biccurim*, or in the *Theruma*; but, by tradition, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first-fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the *heave-offering of the floor*, formerly mentioned out of *Num. 15. 20*. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first-fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*. 3. *Themselves* confound both members; for, in their *Biccurim*, they say, they paid, 1 *Wheat*. 2 *Barley*; In their *Theruma*, they say, they paid *Corne*; as if under *Corne*, *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim* in the *ear*, while the harvest was yet standing, and their *Theruma* in *Wheat* and *Barley* ready threshed and winnowed. My reasons why it cannot be so, are these; 1. Because then they should pay *twice a sixtieth part* in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered, not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, *Levit. 23. 10*. Whereas their *Biccurim*, or *first-fruits* were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floor*, at least a *sixtieth part* was prescribed: it is grounded upon that of the Prophet *Ezek*. This is the oblation
that

* Solon. Jarchi.

Deut. 18 4.

Item He oym.

Ez k. 45. fol.

260.

התרומה

עין יפה

Theruma gajia

jñ, ha.

תרומה

בענוני

Theruma bene-

nitb.

תרומה

עין רעה

Theruma gajia

ragua.

lāpiphaz contr.

Pharif. pag. 11.

in Maimoi. in

Biccurim. cap. 4.

sect. 16.

that ye shall offer, the sixth part of an Ephah out of an Homer, Ezek. 45. 13. that is, the sixtieth part of the whole, because an Homer containeth ten ephabs. Hence they took that distinction of these offerings. * Some they say, gave the fortieth part of their increase : this, because it was the greatest quantity given in this kind of oblations, they termed (h) *Theruma oculi boni*, The oblation of a fair eye: others (though they were not so liberal as the former, yet that they might not be reputed niggardly) gave a fiftieth part, and this they termed (i) *Theruma mediana*, The oblation of a middle eye : others, whom they reputed sordid, gave just a sixtieth part, less then which they could not give, this they termed (k) *Theruma oculi mali*, The oblation of an evil eye ; so that the payment of these was bounded by the tradition of the Elders, between the sixtieth and the fortieth part: but the (l) Pharisees, that they might be holy above others, made their bounds the fiftieth and the thirtieth part ; so that he was reputed sordid with them that paid the fiftieth part; and none liberal except he paid the thirtieth. The manner how these first-fruits termed *Biccurim* were paid, is at large set down, Deut. 26. But in time of the Prophets other Ceremonies seem to have been received, of which the Hebrew Doctors say thus ; (m) When they carried up their first-fruits, all the Cities that were in a Country gathered together to the chief City of the Country, to the end that they might not go up alone; for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution : and in the morning the Governor said, Arise, & let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his Horns covered with Gold, and

an Olive Garland on his head, to signifie the first-fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, until they came neer to Jerusalem, and all the way as they went, they sang, I rejoyced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122. Unto this, and other like manner of solemn assemblies the Prophet hath reference, saying, Ye shall have a song as in a night when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay 30.29.

The *firstlings*, or *first-born* of man and beast, the Lord challenged as his own, *Exod. 13.* The ground of this Law was, becaule God smote all the first-born in Egypt from man to beast, but spared the Israelites; for a perpetual memory of which benefit, he commanded them to sanctifie all their first-born males unto him. Now the first-born men, and unclean beasts, were redeemed for five silver shekels of the sanctuary, paid unto the Priests for each of them, *Numb. 18.15, 16.* Unto this *S. Peter* alludeth, saying, *We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18.* The firstlings of clean beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the Priests.

Observe how God would be honoured by the firstlings of men and cattel; by the first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loaves; All which teach us to consecrate the first and prime of our years unto the Lord.

C H A P. III.

Of Tithes.

WE are here to enquire, *First*, what things in general were titheable : *Secondly*, how many kinds of Tithes there were : *Thirdly*, the time when each sort of tithe began to be titheable.

First, their yearly encrease was either Cattel, fruits
a Vid. Sixtin. A-
 mama de deci-
 mis, of the trees, or fruits of the land ; of (a) all these they
 payed tithes, even to mint, anise, and cumine , These
 things they ought not to leave undone, *Mat. 23. 23.*

מעשר
ראשון

b Decime prime
 necessariò aut à
 colore ipso aut
 ejus vicario
 Hierosolymas de
 par'a ide erant.
 Sixtin Anima
 de decimis.

מעשר
המעשר

Secondly, the sorts of tithes payed out of the fruits,
 both of the trees and the land, by the Husbandman,
 were two payed in this manner : When the Harvest
 had been ended, and all gathered , then the Hus-
 bandman laid aside his great *Theruma*, otherwise
 called the *first-fruits of his threshing floor*, of which it
 hath been spoken in the *Chapter of first-fruits*. This
 being done, then out of the remainder he paid a tenth
 part unto the *Levites*, and this they termed * *Magna-*
sher rischon, the first tithe, *Tob. 1. 7.* This was alwayes
 paid in kind , and as it seemeth to me, it was not
 brought up to *Jerusalem* by the husbandman, (b) o-
 thers think otherwise) but payed unto the *Levites*
 in the several Cities of tillage, *Neh. 10. 37.* out of this
 first tithe the *Levites* paid a tenth portion unto the
Priests ; this they termed * *Magnascher min hammag-*
nascher, the tithe of the Tithes, *Neh. 10. 48.* and *Decima*
sanctitatum, the tithe of holy things, *2 Chron. 31. 6.* this
 the *Levites* brought up to the house of God, *Neh. 10.*
38. When the *Levites* had paid this tenth portion
 unto the *Priests*, then the *Levites* and their Families
 might

might eat the remainder of the first tithe in any place, even out of *Jerusalem*, *Num.* 18. 31.

This first tithe being paid, the Husbandman paid out of that which remained a second tithe; this the Husbandman might pay in kind if he pleased; or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; so that what in kind was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kind of *Love-feast* therewith, unto which he invited the *Priests* and *Levites*, only every third year he carried it not to *Jerusalem*; but spent it at home within his own gates, upon the *Levites*, the fatherless, the widows, and the poor, *Deut.*

14. 18. (a) They reckoned their third year from the Sabatical year, on which the Land rested; so that the first and second Tithe was payed by the Husbandman the first, second, fourth and fifth years after the Sabatical year; but upon the third and sixth years only, the first Tithe was payed to the *Levites*, and the second was spent at home. Hence in respect of the kinds, this is called (b) *Magnascher seheni*, the second tithe, *Tobit* 1. 7. in respect it was paid to the poor every third year; it is called (c) *Magnascher gnani*, *τὸ πτωχόθεν δίδωαι*, the poor mans tithe, and (d) *Magnascher scihelisch*, the third tithe, *Tob.* 1. 1. On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the Court of the Temple, *Deut.* 14. 26. and by the third tithe we are to understand the poor mans tithe on the third year, which year is termed a year of tithes, *Deut.* 26. 12.

They likewise tithed their cattel. Of their bullocks, and their sheep, & all that passed under the rod, the tenth

^a *Moses Kotser,*
tract. de decima
secundo, f. 199.

^b מעשר שני

^c מעשר עני

^d מעשר שלש

was holy to the Lord, Lev. 27. 32. Some Expositors understand by this phrase of *passing under the rod*, that all cattel are *titheable* which live under the *custody* of a keeper, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattel. The *Hebrews* more probably understand hereby, the *manner of their decimation* or *tithing* their cattel, which was as followeth. (d) *He that hath Lambs* (or *Bullocks*) *thus separateth his tenth*, he gathereth all his lambs & all his bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying, *this is for tithe*. At this day the *Jews*, though they are not in their own Countrey, neither have any *Levitical Priesthood*; yet those who will be reputed religious among them, do distribute in lieu of Tithes, the tenth of their increase unto the poor, being perswaded that God doth bless their estates the more: for their usual Proverb is, (e) *Thegnasber*; *bischebilche thegnasber*; that is, *Pay tithes, that thou mayst be rich*.

The time of the year from which they reckoned tithes, was different. For (f) *beasts* they count the year from *Ebul* to *Elul*, that is, from *August* to *August*, (g) for *grain, pulse, and herbs* from *Tisri* to *Tisri*, that is, from *September* to *September*: for the fruit of trees, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set down.

The

d Solomon Jar-
chi, Levit. 27.
32 & Maimon
de primogen. c.
7. Sect. I. 5.

תעשר
בשנה
שש

f Talmud. tract.
de novo anno a l
initium. Euxt.
Syrac. Jud. c.
12.

g Mos. s. Kofea
in praec. affi. m.
136.

The Husbandman had growing	6000	Bushels in one year.
	100	Bushels was the least that could be paid by the Husbandman to the <i>Priests</i> for the first-fruits of the threshing floor.
	5900	Bushels remained to the husbandman, out of which he payed two Tithes.
	590	Bushels were the first Tithe to the <i>Levites</i> .
	59	Bushels the <i>Levites</i> paid the <i>Priests</i> , which was called the <i>Tithe of the Tithes</i> .
	5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
	531	Bushels were the second Tithe.
	4779	Bushels remained to the Husbandman as his own, all being paid.
	1121	Bushels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely <i>nineteen</i> out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected; in so much that when *Overseers* were appointed to look to the true payment thereof, *2Chr. 31. 13.* Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the people, about one

h. Moses Kotsen.
fol. 197. col. 3

i. Moses Kotsen.
ibid.

hundred thirty years before our *Saviours Incarnation*, corruption so prevailed, that the people in a manner neglected all *tithes*, yea none or very few payed either their *first*, *second*, or *poor mans tithe*, onely they paid the great *heave-offering*. Justly for this reason (saith (h) *Moses Kotsensis*) in the dayes of *John the Priest*, who succeeded *Simeon the just*, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful *Overseers* should be appointed for the *Tithes*. At this time many things became questionable, whether they were *titheable* or no; whence the high Court of their *Sanhedrim* decreed, that in the things doubtful (which they termed דמאי *Demai*) (i) though they paid neither *first*, nor *poor mans tithe*, yet they paid a *second tithe*, and a *small heave-offering*; namely, אחד מאת אחד *One part of an hundred*: *Mint*, *Anise* and *Cummin*, seemeth to have been of these doubtful things; in which, though the decree of the *Sanhedrim* required but one in the hundred, yet the *Pharisees* would pay a just tenth, *Matth. 23. 23.* and hence it is that they boasted, *They gave tithes of all that they possessed*, *Luke 18. 12.* In which they out-stripped the other *Jews*, who in these payments took the liberty granted them by the *Sanhedrim*.

C H A P. IV.

Of their Marriages.

IN this Chapter of their *Marriages*, we are to consider; First, the distinction of their wives. Secondly, the manner of their betrothings. Thirdly, the rites and ceremonies of their marriage. Lastly, the form of their divorce. The Patriarchs in the Old Testament had, many

many of them, two sorts of wives: both of them were reputed lawful, and true wives, and therefore the children of both were accounted legitimate. The Hebrews commonly called the one נשי Naschim, Primary-wives, married with nuptial ceremonies and rites requisite. Some derive the word from נשח Nascha, Oblitus fuit, quasi Obliviosæ dictæ, because for the most part, Womens memory is not so strong as Mens: but they think not amiss, who say that women are so called from oblivion, or forgetfulness, because the fathers family is forgotten, and in a manner extinct in their daughters when they are married. Hence proceeds that common saying of the Hebrews, (a) Familia matris non vocatur familia: and, for the contrary reason, a male child is called זכר Zacar, from his memory, because the memory of the father is preserved in the (b) son, according to that speech of Absalom, I have no son to keep my name in remembrance, 2 Sam. 18. 18.

The other sort of wives, they call (c) Pillagshim, Secondary wives, or halfe wives; the English translates them Concubines, and that not unfitly, for sometimes the Hebrew word it self denoteth an Infamous strumpet, or common harlot.

The differences between these Concubines, and the chief or primary wives, are many. 1. A disparity in their authority, or household government: the Wife was as mistress, the Concubine as an hand-maid or servant. She had only Jus thori, a true and lawful right unto the marriage bed, as the chief wife had; otherwise she was in all respects inferiour. And this appeareth in the history of Sarah and Hagar. Secondly, the betrothing was different: the chief wife at her espousals received from her Husband certain Gifts and Tokens, as pledges and ceremonies of the contract. Thus Abra-

מל. 45. 10.

משפחה
אם אינה
קדושה
משפחה

Aben Ezra.

Num. 1. 2.

b Eadem p.olis
masculæ ruit-
nem habitam apud
Græcos testatur
Euripides
Στυλὸι γὰρ
οικῶν παῖδες
ἀσσανες.

פילגש

c uxoris condaria
vocem composi-
tam esse aiunt ex
פלג Dividere
& נשי uxoris
quasi uxoris di-
visa & dimi-
d.a.

hams

d Τῶν ἑδῶν
 εἰς ἀνδρῶν
 ἀνὰ ἑδῶν
 γ' εἰς. Hom.
 Iliad. 6. vid. eti-
 am Suid. in
 ἑδῶν.
 e D. Kimchi.
 2 Sam. 5. 15.

hams steward who is probably thought to be *Eliezer*,
 (of whom we read, *Gen. 15. 2.*) gave in *Isaacs* name un-
 to *Rebecca* jewels of silver, and jewels of gold, and rai-
 ment, *Gen. 24. 53.* This custom was in use also among
 the *Grecians*, who calleth these gifts *ἑδῶν* (*e*) Moreover
 the chief wife likewise received from her husband, a
 bill of writing, or matrimonial letters; whereas the Con-
 cubine received neither such gifts, nor such letters.
 Thirdly, only the children of the chief wife succeeded the
 father in his inheritance; the children of the Concubine re-
 ceived gift or legacies: *Abraham* gave all his goods to *Isa-*
ac; but unto the sons of the Concubines which *Abraham*
 had, *Abraham* gave gifts, *Gen. 25. 5, 6.* And here, by the
 way, we may take notice, that the first-born by right
 of primogeniture, received a double portion of his Fa-
 thers goods: The father shall give him a double portion of
 all that he hath, for he is the first of his strength; *Deut. 21.*
17. Unto this custom the Prophet *Elisha's* speech allu-
 deth, when he prayeth *Elijah*, that his spirit might be
 double upon him, *2 King. 9.* that is, that he might have
 a double portion of the spirit, in comparison of the other
 Prophets, or rather the sons of the Prophets, amongst
 whom he obtained the place of an elder brother, and
 therefore prayeth for the right of primogeniture: so that
 we are not to understand him, as if he did ambitiously
 desire a greater measure of the spirit, than rested upon
 his Master, but that he desired to excel the other re-
 maining Prophets, unto whom afterward he became a
 Father. The f) *Hebr.* phrase is in both places the same.
 Secondly, In their betrothing we are to consider, 1. The
 distance of time between the espousals, and the confir-
 mation of their marriage, which some have conceited
 to have been a full year, at least ten moneths; and this
 they observe from *Rebecca*, her brother and mothers
 answer

εἰς ἑδῶν
 parum ducum.

answer unto *Abrahams* servant, desiring that the Maid might not depart presently, but remain after the espousals at least *ten days*, *Gen. 24. 55*. Which text they interpret, (g) *ten months*, understanding thereby that which elsewhere is phrased (h) *a year of days*, *Gen. 41. 1*. But if we should yield this interpretation (although our *English* at least *ten days*, is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the espousals and the marriage, but rather it implicth the tender affection of the mother towards the daughter, as being loath so suddenly to part with her: Notwithstanding, it is not unlikely that there was a competent distance of time between the *first affiancing*, and the *confirmation of the marriage*, though not prescribed, or limited to any set number of days, weeks, or months. The *second* thing considerable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Israel* three ways: First, (i) By a piece of mony. Secondly, By writing. Thirdly, By copulation, and all these in the presence of witnesses. By a piece of mony, though it were but a farthing, or the worth thereof, at which time the man used this, or the like form of words; (k) *Lo thou art betrothed unto me*: and he gave her the mony before witnesses. By bill, and then he wrote the like form of words; *Be thou betrothed unto me*, which he gave her before witness; and it was written with her name in it, else it was no betrothing. By copulation, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of fornication, & not by the

g O k los & R.
Solomon.
שנהיים
ומים
Dietum annorum
dierum.

כנמף
כשמו
כביאת
ונולו
נעלים
Moses Ko. ex.
fol. 124.
חייאת
מקושתי
Mumoa. in If.
cho: h. c. 3 f. 2.

name

name of betrothing; or if it were by *themselves*, without the *fore-acquainting* of *witnelles*, it was no *betrothing*; however he might not lye with her the second time, before the marriage was accomplished. And though the *betrothing* might be *any of these three ways*, yet usually it was by a *piece of money*; and if they would, they might do it by *writing*; but *betrothing* by *copulation* was forbidden by the wise men of *Israel*, and who so did it was chastised with rods; howbeit the *betrothing* stood in force. These solemnities in *betrothing* were performed by the man and woman under a tent or canopy made for the purpose, called in their language (l) *Chuppa*, a *Tabernacle* or *Tent*: to this the *Psalmist* alludeth, *Psal.* 19. 4, 5. *In them hath he set a tabernacle for the Sun, which as a Bridegroom coming out of his chamber, rejoiceth as a strong man to run a race.*

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of *ten men* at least, with blessings and thanksgiving unto *God*, whence the house it self was called (m) *Bethhillula*, the *house of praise*; and their *marriage song* (n) *Hillulim*, *praises*. The *Bridegrooms* intimate friends which accompanied him, & sung this *Epithalamium* or *marriage song*, were termed *ἄνδρες τῆς νυμφῶνος*, *children of the bride-chamber*, *Mat.* 9. 14. Such I conceive those *thirty companions* to have been which *Sampson* associated to himself, *Judg.* 14. 11. The *form of this phrase* or *blessing* is at large described by *Genebrard*, and the sum thereof is this: The chief of these companions taketh a cup, and blesteth it, saying, *Blessed art thou, O Lord our God, the King of the world, who createst the fruit of the vine*: Afterward then he saith, *Blessed be the Lord our God, the King of the world, who hath created man after his own image*, according to the

חופה
Elinas Tisbit.

בית
ההללה
הלולים

the image of his own likeness, & hath thereby prepared unto himself an everlasting building, blessed be thou O Lord, who hast created him. Then followeth again; Blessed art thou, O Lord our God, who hast created joy & gladness, the Bridegroom and the Bride, charity and brotherly love, rejoycing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, & the streets of Jerusalem, the voice of joy and gladness, the voice of the Bridegroom and the Bride: the voice of exultation in the Bride-chamber is sweeter than any feast: and children sweeter then the sweetness of a song: and this being ended, he drinketh to the married couple.

This custom of praising God at such times was not needles or superfluous, for the fruit of the womb was expected as a special blessing from God, and so acknowledged by them in that saying, that four keys were in the hand of him, who was the Lord of the whole world, which were committed neither to Angel nor Seraphim; Namely (o) *Clavis pluviae*, *clavis cibationis*, *clavis sepulchrorum*, & *clavis sterilitatis*. Concerning the key of Rain, thus speaketh the Scripture, The Lord will open to thee his good treasure, Deut. 28. Concerning the key of food, thou openest thy hands, Psal. 145. Concerning the key of the grave, when I shall open your sepulchres, Ezek. 37. Concerning the key of Barrenness, God remembered Rachel and opened her womb, Gen. 30. Whereby is intimated, that these four things God hath reserved in his own hand and custody; Namely, Rain, Food, the raising of our bodies, and the procreation of Children.

The time of their marriage-feast appeareth cleerly to have been, usually (p) seven days. Sampson continued his feast seven days, Jud. 14. 10, 11. And of this seven days feast, (q) Divines do understand that speech of

מפתח
מסור
מפתח
מפתח
מפתח
מפתח
מפתח
מפתח

Targum Hiero
f. Gen. 30. 21.

ויד. תויבין
חן
אנגליקא
super Gen. 88.

Laban unto *Jacob*, concerning *Leah*, fulfil her week, and we will also give thee this, *Gen.* 29.27. in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present marriage, by fulfilling the usual days of her marriage feast. From this custome, together with the practise of *Joseph*, mourning seven days for his father, *Gen.* 15. 10. arose that usual proverb among the Jews, *Septem ad convivium, Septem ad luctum*. The chief governor of the feast was called, (r) *Baal mischte*; which name is fitly expressed by being called the (s) ruler of the feast, *Joh.* 2.9. The modern Jews in Italy, when they invite any to a marriage feast, use this form of words, *Such a one, or such a one intreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he that is invited replyeth *Mazal, tob*: which some interpret to be the wishing of good luck in general; but I rather think, that thereby was wished to the married parties, a special blessing in the procreation of children: whence the wedding ring, given unto the Bride-wife, had (u) this inscription or posie, *Mazal tob*; and the Hebrews called the Planet *Jupiter, Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that Hebrew Proverb; (x) *There is no herb in the earth that hath not a Mazal, or Star in the Firmament answering it, and striking it, saying, Grow*. Now *tob* signifieth good; so that the phrase soundeth as much as, *be it done in a good hour, or under a good Planet*. At the time of the marriage also, the man gave his wife a dowry-bill, which the *Scrivener* wrote, and the Bridegroom paid for, whereby he endowed his spouse, if she were a *Virgin*, with 200 deniers, (that is fifty

בטל
משתה

Αρχι-
τεκνον.

מזל טוב
Such us de con.
viv. l. 2. c. 3

u Master.
Gen. 30.

x Non est tibi
ulla herba infi-
ritus cui non sit
Mazal infirma-
mentum, & ferit
ipsa Mazal,
& dicit ei,
er fec.

fifty shekels) and if she had been married before, with an hundred *deniers* (that is, twenty five shekels and this was called the *root* or *principal* of the *dowry*: the *dowry* might not be less, but more, so much as he would, though it were to a talent of Gold. There is mention of a *contract* between *Tobias* and *Sarah*, and that was performed, *not by a Scrivener*, but by *Ragael*, the womans father; where we may observe, that before the writing of this bill there was a *giving* of the woman unto her husband. The forme of words there used is, *Behold, take her after the law of Moses, Tobit. 7. 16.* A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus; (y) *Upon the Sixth day of the week, the fourth of the moneth Sivan, in the year five thousand two hundred fifty four of the creation of the world, according to the computation which we use here at Massilia, a City which is situate near the Sea-shore, the Bridegroom Rabbi Moses, the son of Rabbi Jehuda, said unto the Bridewife Clarona, the daughter of Rabbi David, the son of Rabbi Moses, a Citizen of Lisbon; Be unto me a wife according to the law of Moses and Israel; and I according to the word of God, will worship, honour, maintain, and govern thee according to the manner of the husband among the Jews; which do worship, honour, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy Virginitie, two hundred deniers in silver, which belong unto thee by the law: and moreover, thy food, thy apparel, and sufficient necessaries; as likewise the knowledge of thee, according to the custome of all the earth. Thus Clarona the Virgin rested and became a wife to Rabbi Moses, the son of Jehuda, the Bridegroom.*

After the marriage was finished, then the wife might challenge from her husband three things as

y Talmud. Bab.
vid. Buxto f.
Grammatic.
Chald. p. 33.3.

debt, 1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from *Exod. 21. 10.* where it is said, If he take him another wife, *her food, her raiment, and her duty of marriage shall he not diminish.* And unto this the *Apostle* alludeth, calling it, *Due benevolence, 1 Cor. 7. 3.*

The wife, when she was first presented unto her husband, covered her head with a *veil*, in token of *subjection*. *Rebecca* took a *veil*, and covered her self, (*Gen. 24. 65.*) and for this cause (namely in *sign of subjection*) ought the woman to have power on her head, *1 Cor. 11. 10.* where by *power* the *Apostle* understandeth a *veil*. Do any ask the question, why he should denote this *veil* by the name of *power*, especially seeing it was in token of *subjection*? The *Apostle* being an *Hebrew* of the *Hebrews*, might have respect to the *Hebrew* word (z) *Radid*, signifying a *veil*, which cometh from the root *Radad*, to bear rule and authority, and so might use the *Greek* word, signifying (a) *power* in the same sense as the *Hebrews* did. And, in truth, what is this *subjection* to the husband but a kind of *power* and *protection* derived unto the wife, in comparison of her former state, being a *Virgin*? and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her trial with her head uncovered, *Numb. 5. 18.* intimating thereby, that if she could not then clear her self, she was from thence forward deprived of all *power*, which heretofore she enjoyed by the means of her husband.

ז רדד *Vela-*
m n mulieris, a
verbo, רדד
Subjicit.
a *Expositio.*

ה רדד *Radid*,
Sine *Radid*,
אין רדד
Sicco interp e-
tor verba Mi-
mo, in *Sola*, c.
3. scilicet 5.

רדד
Grace *Radid*,
אין רדד
Sicco interp e-
tor verba Mi-
mo, in *Sola*, c.
3. scilicet 5.

After the marriage was finished, sometimes there was permitted a *Bill of Divorce*; this the *Hebrews* called (b) *Sepher Kerithuth*, A *Bill of cutting off*, because the woman is by this meanes cut off from her husbands family. (d) *Ten things* were thought requisite as the root and

and foundation of a divorce. 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing to divorce her & put her away, be out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing hereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the Husband or his deputy, that delivereth it unto her. The forme of copy of this Bil of divorcement was, as followeth;

(e) Upon such a day of the week, such & such of the moneth N. such or such an year of the Creation of the world, according to the computation which we use here in this City N. situate near the River N. that I of the Country of N. the son of Rabbi N. of the Countrey N. But now I dwelling in such and such a place, near such & such a River, have desired of my own free will, without any coaction and have divorced, dismissed, and cast out thee, thee I say thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in such or such a Country, and dwelling now in such or such a place, situate neer such and such a River, which hast been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou mayest be free, and have the rule to thy self, and to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man, and this shall be to thee from me, a bill of separation, a bill of divorce, and a letter of dismissal, According to the Law of Moses

c Hæc forma reperitur apud Mossem Koisensem. fol. 133. Aliud exemplar ibidem habetur. It. in Mose Egyptio part. 2. fol. 59. unde desumpta est hæc testium subscriptio quam apposuimus.

N. the son of N. witness.

N. the son of N. witness.

This

f Solomon Ju-
chi. Hof. c. 1. 10.
g Maimon de
divo. t. cap. 11.
sect. 18.

This bill was written by a (f) *Scrivener*, or *publique Notary*. And (g) furthermore, a woman being divorced, or otherwise a widow, it was not lawful for her to marry again, till she had tarried ninety dayes, besides the day of her divorce, or of her husbands death, and her last espousalls: to the end it might be known, whether she were with child or no, & that there might be proof, whether it were the seed of the first husband, or the second.

It was a common custom among the Romans, about the time of our Saviours birth, even for the women to divorce their husbands, and to marry again at their pleasure. Of this, *Heathen Authors* speak:

—Sic fiunt octo mariti,

Quinque per autumnos.

Juvenal. Satyr. 6. verse, 230.

Et nubet decimo jam Thelestina viro.

Martial. lib. 8.

h Senec. 3. de.
Prov. 16.
i Plutarch. in
Alcibiades.

(h) *Non consulum, sed maritorum numero annos suos computant*, &c. The bill tendred by the woman, was termed (i) *Tequusa* *Smolei* Jews, Letters of forsaking, not letters of cutting off; or putting away. This same practice was in use also among the Hebrews. Hence is that saying of our Saviour: If a woman shall put away her husband, & be married to another, &c. Mark. 10. 12. Now although, at that time, humane laws forbad not marriages renewed with others upon such divorces, yet Gods law condemned both such divorces, and such marriages; and, before God, persons marrying after such divorcements were reputed *digamites*, that is, to have two husbands, or two wives. For this reason, a Minister above others is commanded to be, *μίας γυναίκας ἀνδρῶς*; The Husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be *ἐνὶς ἀνδρὸς γυνή*, The wife of one husband, 1 Tim. 5. 9. In which text, second marriages

(in

(in case of the husbands or wives death) are no more forbidden, than the Poet forbade them in the like Phrase.

Unico gaudens mulier marito.

Horat. Carmin. 3. 14.

Note in the last place, that among the Jews the Bride-woman also brought a dowry to her husband; it was sometimes more, sometimes less; it was called by the (k) Rabbins נדניה Nedunia Raguel gave with his daughter Sarah half his goods, servants and cattel, and money, Tob. 10. 10. k Elias Thisbiz. It. Solum. Ia. ch. Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his burial, many ceremonies were observed. First, the next of the kin closed the eyes of the deceased body. Joseph shall put his hands upon thy eyes, Genes. 46. 4. This was likewise practised both by the Romans and the Grecians.

Ille meos oculos comprimat, Ille tuos. Ovid.

ὁπρὲ καὶ δακτύλους δακτύλοις πρὸς. Homer Iliad.

Secondly, they washed the body being dead. Tabitha died, and when they had washed her, they laid her in an upper-chamber, Act. 9. 37. The Baptization or washing at such a time was threefold. The first was βαπτισμὸς τοῦ νεκροῦ, Ecclus. 34. 46. A washing from the pollution contracted by the touch of a dead carcass; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The second was βαπτισμὸς τοῦ νεκροῦ, A Baptization or washing of the dead corps it self; Thus Tabitha was washed:

washed: neither is the word βαπτισμὸς, unusually applied to common washings, as Mar. 7. 4. we read of the washing of cups, pots, vessels, tables, the Greek is βαπτισμὸς. The first of these washings was proper to the Jews: this second in use with Jews, (a) Christians, and (b) Heathens: the third (which was βαπτισμὸς ἐπὶ τῶν νεκρῶν) a Baptization for the dead, 1 Cor. 15. 9. proper to some amiss-led Christians. It may be demanded, what manner of Baptism this was? with submission of my judgement, I understand this place with S. Ambrose of a Sacramental washing, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious Corinthians with their own quills, and prove the resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custom of baptizing the living for the dead, were vain and bootless, if there were no resurrection; and therefore the Apostle useth an emphatical distinction of the Persons, in the next immediate verse, saying, why are we also in jeopardy every-hour? he inferreth the resurrection by force of a double argument; the first drawn from the superstitious baptismation for the dead: the second, from the hourly jeopardy and peril wherein we, that is, himself and other Christians are, so that as that Father noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was (d) Vicarium tale Baptisma (as Tertulian calleth it) in use among the Marcionites, is evident,

a Tertullian;
Apolog. c. 37. li.
Euseb. hist. lib.
7. c. 17.
b Corpusque lavant
frigentis & unguat. Virg.
lib. 6. Aeneid.
c Ambros. 1. Cor.
c. 6. 19.

d Tertul. c. 76.
sup. cap. 76.

dent, yea, and among the *(e)* *Cerinthians* also: the manner thereof is thus described; *(f)* *When any Catechumen* died, some living person placed under the bed of the deceased, they came unto the diseased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the stage.

The third ceremony used by the Jews towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Agyptians*, for we find *Joseph* to be the first that practised it, *Gen. 50. 2*. The *Agyptian* manner of embalming was thus: *(g)* they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odours: then filled they the bowels with pure *Myrrhe* beaten, and *Cassia*, & oth^r Odours (except *Frankincense*,) and sewed them up. After this they seasoned the corps hidden in *Nitre* seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the *Agyptians* often used in stead of glew. The *Greeks* termed it *τεσχευσις*. And the use thereof was for the preservation of the body, that it might not putrifie; and therefore when the Funeral obsequies were not long delayed, they used another kind of embalming, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed *(h)* *εταφιασμις*. This was used toward our Saviour Christ, *John 19. 40*.

Sometimes they did use to burn the corps, preferring only the bones in some urne or pitcher, *Amos 6. 10*. But commonly they interred the whole body, and buried it in the earth. The ancient Jews if they

e Eiphan. de Cerinthian. hæref. 28. Chrysost. 1 Cor. 15.

g Herodot. Ex-terp.

h usurpatur tamen τὸ εταφιασμις in scripturis, lata significati-
one, ad denotandum utramque condituram. Imo
ἐθαλα

occurrit. *Gen. 50. 26* pro eo, quod in H. bræo. *וַיִּטְחֵם*
E a omni-
bus condi-
uerunt.

זכרון
של

Talmud. Sed.
Niz. in Brub.
Abid. cap. 7.

קבר

מקוה

נונים

גלל

זכרון
לכבוד

Ad memoria ejus
fit in benedi-
ctione.

נשמת
חיה

בנו

אמנות

Shaddai is

גיד

received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus; It was a *vault* hewed out in a *rock*, (i) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to roll a great stone to the mouth of the cave. The *cave* or *vault* it self they termed from the act of burial, (k) *Keber*, which signifieth a place of *burial*; or from its form, (l) *Magnara*, a *den* or *cave*. These several cells or receptacles in which the body was laid, they called (m) *cucim*, *graves*, *tombs*: and the stone they named (n) *Gol-l*, A *rolling stone*. This giveth great light to that in the *Gospel*, *Joseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put in it his new *tomb*, which he had hewen out in a rock, and rolled a great stone to the door of the *Sepulcher*, *Matt.* 27. 59, 60. These *caves* or *vaults* the wealthier sort would *paint*, *garnish*, and *beautifie* at the mouth or entrance thereof: hence cometh that phrase, *Sepulchra dealbata*, *painted tombs*. As often as they had occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov.* 10. 7. Hence the *Rabbies*, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *N. Benedicta memoria*, *N. such or such a one of blessed memory*.

But their usual *Epitaph* or inscription upon their sepulchres, was, (p) *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati*.

The

The latter *Jews* have been strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange countrey, out of the promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow these hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek. 24. 17*. And a *cup of consolation*, *Jer. 26. 7*. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their

q. om. Jarchi.
Gen 47. 29.

r. Gentes, qui scilicet corporis partes ac vulnerabant, vel aliis incidebant atramentumque superponebant, quod in cultum demonum suorum fiebat, precipitur ergo ne ullo pacto sicut gentes ferirent carnes suas; quemadmodum sacerdotes Cybeles & die Sororum, ut refert Lucanus P. 1. Fag. Dent. 14. 1. in quibus o a so or sedans & pecto-ra pugnis Ping. lib. 4. A. uid.

f Sælis fratri
imposuere carit-
los. Ovid met. 3.

i D. Kimchi &
Aven Esia P.
ii Scissaque Po-
lixena pallæ. Ju-
vena^l Satyr. 10.
x Majoris æta-
tis fun ra ad
tubam proferre
solebant; mino-
ris verò ætatis
ad tibias. Serviu-
us. Aneid. lib. 5.
y Tibia cæi te-
neros suetum de-
ducere manes.
Lege Phrygum
casta. Statius.
Th-b. lib. 6. ver.
121.

superstitious worship, and therefore it is forbid, *Deut. 14.1. Secondly, making themselves bald*, which was done divers manner of wayes; either by *shaving their hair*, or *plucking it off* with their hands, or, *by impoisoned plaisters to make it fall off*. Other nations were wont to shave off the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custome, was likewise forbidden in *Israel, Deut. 14.1. Thirdly, going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby that they were unworthy the ground on which they went. *Fourthly, going bare-footed*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special sign of sorrow and shame, *The Seers shall be ashamed, &c.* they shall all cover their lips, for they have no answer of God, *Mich. 3. 7.* If it be demanded, How they covered their lips? It is thought they did it (t) by casting the skirt of their cloak, or garment over them. *Sixthly, (u) renting their cloathes. Seventhly, putting sackcloth about their loyns, Gen. 37. 34.* These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning. (x) Of these there were two sorts: Some playing on pipes, others sounding trumpets. At the funeral of Noblemen, or old men, they used a *trumpet*: at the funeral of the common people, or children, they used a (y) pipe. In this respect it is said; *That Jesus, when he raised Jairus his daughter, cast out the minstrels, Mat. 9. 23.* *Secondly, women hired to sing* at burials for the same purpose, and likewise by out-ward

ward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women, &c. and send for skilful women*, Jer. 9. 17. These the Romans called, *Præficias*, quasi in hoc ipsum præfectas, Chief or skilful mourners.

C H A P. VI.

Of their Oathes.

THe manner of *Swearing* was sometimes by lifting up their hands towards heaven; Abraham said to the King of Sodom, *I have lifted up my hand unto the Lord*; that is, I have sworn, that I will not take from a threed, even to a shoe-latchet, Gen. 14. 22. Unto which custome the Psalmist seemeth to allude, Psal. 106. 26. *He lifted up his hand*, that is, he swore. Sometimes, he that took the Oath did put his hand under the others thigh, which administred the Oath. We read this manner of administration to have been used by Abraham, Gen. 24. 2. and Jacob, Gen. 47. 29.

Which ceremony (a) some interpret to bear a token of subjection; (b) others as a mystery of circumcision, the sign whereof they bore, about that place of their body: others more probably think it to be a mysterious signification of Christ the promised seed, who was to come out of Abrahams loyns, or thigh; as the like phrase is used, Gen. 46. 26. the souls that came out of Jacobs thigh. Sometimes also the manner of deposing, was to stand before the Altar, 1 Kings 8. 31. Which was also the custom of the (d) Athenians, the (e) Carthaginians, and the (f) Romans.

The object of a lawful oath, was, and is, only the Lord: whence he that took the oath was said to

confess

^a Aben Esra.

^G n 24 2.

^b Solon: Jarchi, ibid.

^c August. quest. super Gen. 62.

^d Alex. ab Alex. lib. 5. cap. 10.

^e Livius dec 3. lib. 1. 11. Valer.

^{Max.} l. 9. c. 3.

^f Jures licet & Sano h acum, &

nosterorum aras. Juvenil. Satyr.

3.

confess unto God. Compare *Isa. 45. 23.* with *Rom. 14. 11.* And the ancient Form of imposing an oath was this, *Give glory to God, Josh. 7. 19. John 9. 24.* Now God was glorified by an oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place: of his

g Allium, por- omniscience, that he knoweth all secrets: of his *truth*, that he is a *maintainer of truth*, and an *avenger of falsehood*: of his *justice*, that he is *willing*; and his *omnipotency*, that he is able to punish those that by *swearing* shall dishonour him. And as the *object of a lawful oath* was *onely God*: so it implyeth, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed; for the Hebrew word עָשָׂה is a Passive, and signifieth *to be sworn*, rather than to swear.

In corrupter times they were wont to swear by the *(g) creatures*, but the Jews chiefly by *Jerusalem*, by the *Temple*, by the *gold of the Temple*, by the *Altar*, and the *gift on the Altar*. This gift in Hebrew was termed *Corban*, and it was one of those oathes which in our *Saviour* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore by the *Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matth. 23. 18.* Yea, although *Gods law* enjoined honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence, saith their *(i) Talmud*, *Every one ought to honour his father and mother, except he hath vowed the contrary.* And it is evident that the Jews did often by solemn vows and *(k) oathes bind themselves*, that they would never do good to such, or such a man. We must furthermore know, that

*g Allium, por-
un & cepas in-
te deos juve-ju-
vando habuerunt
Egyptii, Plin.
l b. 19. c. 6. Item.
Juvenal Sat. 15
h En οἷς μετα
τίμων ἄλλων
καὶ ἡ καλάρου
ἐρεον Κορβάν
καλαειμῆ.
Inter quæ sacra-
menta, cum qui-
busdam aliis,
etiam iururan-
dum quod Cor-
ban appellatur,
enuntiat Joseph.
cmta Apion, l.
2. p. 147.
i Talmud Hie-
rosolymit. tract. de
votis cap. 10.
k Οὐκ ὁρῶ πεισ-
ται, τῷ δέοντι
μὴ παρῆ' εἶναι
ὥρ' ἑαυτὶν τινα
Ju eju-ando se
o stringunt, bu c
v i illi homini
n hit se commo-
d p eñtuos
I hilo Jud. de
Jecia'ous le-
gib. p. 595.*

that usually to their oathes there was an execration, or conditional curse annexed, which sometimes was expressed, as, if I do not do thus and thus, then the Lord do so to me, & more also, 1 Sam. 14. 44. Also 1 Kin. 20. 10. Sometimes it is understood, as, I have sworn, if I take from a threed to a shoo-latchet, Gen. 14. 22. then let the Lord do so to me, and more also; this, or the like, is understood, and maketh the former part of the oath to sound negatively; as if Abraham had said, I have sworn, I will not take from a threed to a shoo-latchet. In like manner, Psal. 95. I have sworn, if they shall enter into my rest; that is, They shall not enter into my rest, Heb. 3. 18. This helpeth the exposition of that difficult place, Mat. 15. 5. which we read, (1) By the gift that is offered by me thou maist have profit: but if we conceive it thus, according to the form of the oath Corban; By Corban if thou receive any profit by me, and understand the execration implied. Then let God do thus, & much more to me, the sense will be thus; By Corban thou shalt receive no profit by me. This exposition is agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the Pharisees by their traditions transgressed the commandment of God. For God commanded, saying, Honour thy father and thy mother. But the Scribes and Pharisees said; Who-soever should say to father or mother, seeking relief, By Corban thou shalt receive no profit from me, he was discharged.

1 Δωρεῶν ὁ ἐὰν
ἐξ ἐμῶ ἀπα-
λυσθῇ.
Pe. Corbam, si
quicquid tibi pro-
dero: in te, pector
ὁ ἐὰν
Si quicquam:
quidmodum
ὁ ἐὰν
Si quicquam,
Mat. 10. 14.
& Mat. 23 18.
Ut excreat one
subandita se-
sus emergat,
Per Co: bam ni-
hil tibi prodero.
Ceterum, si
quis urgeat, quod
in fonte sit
κορβάν,
non per
Corban, vel
ἐν κορβάν,
sciendum quod
si nullis ellipseis in
jurandi so. mu-
lis non est inu-
sitat, hinc
המטען חיה
ו: let
במעון per
domicilium
h. c. V. d. Dru-
sim d. tribus
f. Etis, l. 2, cap.
17.

CHAP.

C H A P. VII.

Of their Writing, Masorites, and
their Work.

VWriting in no Nation came to its perfection on a sudden, but by degrees: The opinions of the ancients concerning the Authors and Inventers of letters are different. Some say (a) *Cadmus* brought the use of letters into *Greece*: others say, (b) *Palamedes*: (c) some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had first the knowledge and use of letters.

Phœnices primi (fama si credimus) ausi

Masuram rudibus vocem signare figuris. *Lucan.*

d *Diodor. Sicul.*
l. 4.

e *Plin. l. 7 c. 56.*
f *Euseb. præpar.*
Evang. lib. 18.

Others say the (d) *Ethiopians*: (e) others the *Assrians*. But upon better grounds it is thought, that (f) *Moses* first taught the use of letters to the *Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

g *D'ogen. Laert.*
in vita *Clearchi*

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on rinde of trees, whence *Liber*, signifying originally a rinde of a tree, is now used for a book: (g) some wrote on tile-stones with a bone in stead of a pen; some on *Tables*; this last was chiefly in use among the *Jews*, the *Decalogue* was written in two tables of stone. Again, write these things upon a table, *Esay* 30.8. ἐν τοῖς, saith the *Septuagint*, as if the writing-tables at that time were made of box-trees. They used not then

pens

pens or quills, but a certain instrument or *punch*, made of iron or steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written; whence sprang that proverbial speech: *(b) Invertere Stylum*, to unsay what he had said, or to blot out what he hath written: *Scribe stilo hominis*: write with the pen of man, *Esay 8. 1.* Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was *ten cubits* broad, and *twenty* long, *Zac. 5. 2.* This they called *מגילה* *Megilla* in *Hebrew*, from *Galal*, to roll, *Volumen* in *Latine*, in *English* a *volumn*, from *volvo*, to roll. In the *volumn* of the book it is written, *Psal. 10. 7.* And *Christ* closing the Book, gave it to the Minister, *Luk. 4. 20.* the word is *πύξας*, *complicans* folding, or rolling it up; and *vers. 17.* *ἀναπύξας*, *explicans*, unfolding, or opening it. *(i)* These *volumns* in *uxorif. in sti-* were written not with entire continued writing, tut. *epist. p 4* but the writing was distinguished into many spaces, *columns*, or *platforms*, like unto so many *Aræ*: these *platforms*, filled with writing were instead of so many pages in a book: and thus we are to understand that *Jer. 36. 23.* When *Jehudi* had read three or four leaves, he cut it with a pen-knife, &c. These leaves were nothing else but spaces, and platforms in the roll. After this manner the *Jews* reserve the Law, written in such rolls and with such spaces, in their *Synagogues* at this day.

It is much controverted, whether the *Jews* did from the beginning write with vowels and accents, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*. to

enquire who the *Masorites* were; Secondly, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that 700 *Masar* signifieth *tradere*, to deliver, and *Masor* a tradition, delivered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margine of the Bible, and those that were the authors of those *critical observations* were termed *Masorite*, *Masorites*. Concerning these Authors who they were, there are two opinions. Some (k) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, the wise men of *Tiberias*. These wise men are thought to have added these *marginal notes* unto the *A brew Bibles* (l) some time after the finishing of the *Babylon Talmud* which was about the year of our Lord, 506. This opinion is unlikely for these two reasons. 1. (m) Because we cannot find in Histories, the continuance of any Colledge or School in *Tiberias* so long but rather that *degrees in learning* ceased here within four hundred years after our Saviour his birth. 2. (n) In both *Talmuds* mention is made of the *Masora*, & the things contained therein. Others therefore more probably say, that the *Masorites* were the *Ecclesiastical Senate* or *Council* held by *Esra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for a reformation of the Church after their return from *Babylon*; they are called *Viri Synagoga magna*. This Council continued at least forty years; for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the great*, coming in hostile man-

ner

k *Aben Esra* vi.
Buxtorf, commen.
Masor. c. 3

l *Elias* L. vii. in
presat. tertial.
Masor. c. 11.
m Buxtorf. in
comment.
Masor. c. 8.

o *R. Asarias*. R.
G. dalia. Bux-
tor. in commen.
Masor. c. 11.

ner against Jerusalem, (p) was the last of that Council, p Pirke Abth. c. 1.
 and that was above three hundred years before the
 birth of our Saviour. Ezra was the President or chief
 of this Council; he was of such repute among the
 Jewes, that they parallel'd him with Moses, saying,
 (q) *Dignus erat Ezra, quod data fuisset lex per manus ejus* q Talmud. San- h drim. c. 2. fol. 21.
 Israeli, *si non precessisset eum Moses.*

In the second place we are to consider *the work*,
 what the men of this great Synagogue, being the true
 Masorites, did; their work may be reduced to these
 particulars. 1. When this great Council was assem-
 bled, they, among whom Ezra was chief (who was
 assisted with the inspiration of Gods Spirit) (r) deter-
 mined what books were canonical, what spurious and r Buxto f. in comment. Masor. c. 11.
 Apocryphal. Secondly, (s) the authentique and Canonical s Tertullian l. de habit. muliebr. Chrysost. hom. 8. ad Hebr. eos, Irenaeus ad ver. ha- ref. lib. 3. c. 25. August. de mi- rab. sacræ script. l. 2. circa finem Genebrard l. 2. Chrosolog.
 books, were purged by them, of all errors crept into
 the text in time of their captivity. Thirdly, they (t) di-
 gested the old Testament into twenty two books, ac-
 cording to the number of the Hebrew letters. Fourthly,
 they distinguisht it into great sections and verses; for
 though the Law was not so confusedly written,
 without any space or note of distinction between
 word and word, that it seemed all one continued-verse
 or, as the Kabbalists speak, *אֶחָד חִיבָה* *Theba agnath*,
 one word, untill the time of the Masorites; yet it was
 not so distinguisht into sections and verses, as now
 we have it. Fifthly, they added their censures and
 critical observations, concerning the irregularity of
 many words, in respect of the vowels and accents.
 Sixthly, they numbred the verses, words, and letters of
 every Book, to prevent all possibility of corrupting
 the Text in future times; for now, they say, the gift
 of Prophecie should cease. Lastly, they noted the dif-
 ferent writing, and different reading: for the under-
 standing

u Sunt oſſo vo-
ces, quæ ſcriptæ
ſunt in textu,
ſed non leguntur;
quas adducit
Majors, Ruth
3 12.

x Contratio diſ-
ſutur Elias Le-
vitæ in præfat.
3. l. Maſoroth.
nam Maſoroth.

ſtanding of which we muſt know, that in the *Hebrew* text many words are written with *more*, many with *fewer letters*; than they are pronounced; (u) many words written in the text which are not pronounced, &c. In the margin the difference is expreſſed whence the difference in the text they terme כִּתְּבָה *Cethib*, *ſcriptionem*, the Writing; the difference in the margin they term קִרְיָה *Keri*, *Lectionem*, the Reading: be-
(x) This difference is thought by ſome to be a cor-
rection of the Bible, according to ſeveral copies after
their return from *Babylon*: but, that it is of *divine au-*
thority, containing many myſteries known to *Moses*,
and the *Prophets* ſucceſſively (though many of them
unknown to our age) and that it was not any corre-
ction, but the difference it ſelf primarily and purpoſe-
ly was intended by the *Prophets*, and holy penmen of
the Scripture; evidently appeareth by the diverſity of
readings in thoſe books, which were written, by
Haggai, *Zachary*, *Malachi*, *Daniel*, and *Eſa*: They
being the *Authors* of their own books, needed no
correction at that time, themſelves being preſent, yet
in them this different reading is uſed.

In the *third* place, the propoſition followeth,
namely, *Seeing that the Maſorites paſſed their cenſure*
on many words for their irregularity in their vowels and
accents; therefore, the vowels originally were not from
the Maſorites, but of the ſame antiquity with their
words; and in truth, otherwiſe they had been a Body
or carcaſs without a ſoul.

C H A P. VIII.

*Of Israels pitching their Tents, or of
their Camps.*

WHiles the Israelites wandred thorow the Wilderness, their Church was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. By the centre or middle of all was the *Tabernacle* it self, with its *courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the neereſt adjoyning place of habitation might be the convenientest for them) that was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their tents; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church-yard*. The second, a *Priviledg-place about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The third, the *body of a City*, wherein the *Townſ-men* or *laity* dwelt. The form of the whole, is probably thought to be *fourſquare*, (a) some say *twelve miles long*, and *twelve miles broad*. a uſed. Num. 2. 3.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zabulon*. On the South-side, *Reuben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asher*, and *Naphtali*: and these made up the *outward camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant spaces like

b οὐδ' ἐνί τε
ἀλλ' ἢ πόλει
ἀνισταμένη καὶ
καθιδεσμένη
ἐφ' αὐτῆς.

l. 3. Aniq. c. II.
p. 57.

c Tradunt He-
b. α', f. l. i. s. Isra-
elis castra meta-
tos fuisse in cir-
cuitu t. b. m. a. c. u-
li ut unum m. l.
li. a. e. inter fue-
rit (i.) spatium
mille passuum, &
hoc erat iter

Sabbati P. Fag.
Num. 2. 3.

d Maimon. in
Bethhabchirah.
c. 7. Sect. II.

e Ἀνδρῶν
ἑκάστου καὶ
τάγμα αὐτοῦ.
f וְכָל
אִישׁ
בְּתַבְרָתוֹ
קִיִּשְׁקוֹ

quisque juxta
• d. i. n. i. t. a. m. s. u. a. m.
a. c. i. e. m.

g Jonathan uz. l.
Num. 2. 3.

like Streets, where there was buying and selling as in a market, and tradesmen in their shops, in (b) manner of a City leading to and fro. This Camp is (c) thought to be round a *mile distant* from the Tabernacle, that is a *Sabbath dayes journey*; and this is gathered from *Josh. 3. 4.* where the distance between the People and the Ark is commanded to be *two thousand cubits*.

After this, pitched the camp of *Levi*: in the Eastern part *Moses*, *Aaron*, and the *Priests*: in the South the *Cohathites*; in the west, the *Gershonites*; in the North, the *Merarites*.

In the *middle* was the Camp of the *Divine Majesty*. Unto this *David* alludeth; *God* is in the midst of her, she shall not be moved, *Psal. 46. 5.*

After the same manner the parts of the City *Jerusalem* were distinguished, when the common-wealth was settled. (d) From the gate of *Jerusalem*, to the mountain of the Temple, was the Camp of *Israel*; from the gate of the mountain of the Temple, to the gate of the Court (which was otherwise called *Nicanors gate*) was the Camp of *Levi*: from the gate of the Court, and forward was the Camp of the *Divine Majesty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; three Tribes to a Standard: for which reason, the Church is said to be terrible as an Army

with banners, *Cant. 6. 4.* The Hebrew word Banner, *Numb. 2. 2.* the Greek translateth (e) *Order*; and so the Chaldee calleth it (f) *Tekes* (a word borrowed of the Greek *τάξις*) order: Whence the Apostle taketh his phrase, Every man in his own order, *1 Cor. 15. 23.*

Every Banner was thought to be of 3 Colours, (g) according to the colours of the precious Stones in the breast-plate, bearing the names of their Patriarchs. But

this

this proportion will not hold in all, (seeing *Levi* (who is not here among the other *Tribes*) was in the best-plate one of the *twelve*; and *Joseph* there graved on the *Beril* hath here two *Tribes*, *Ephraim* and *Manasses*, unto whom two colours cannot be allowed from the best-plate.

Each *Banner* had its several motto, or inscription. In the *First Standard* was written, from *Num. 10. 25.* *Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee.* (h) It is moreover taught by the *Hebrews*, that each standard had a distinct sign engraved in it. *Reubens* standard had the Image of a *man*. *Judahs* the Image of a *Lion*: *Ephraims* the image of an *Ox*: and *Dans* the image of an *Eagle*.

These same four creatures are used by *Ezekiel*, *Ez. 1.* 10. to describe the nature of *Angels*. Every *Cherubim* is said to have four faces; the face of a *man*, to shew his understanding; of a *Lion* to shew his power; of an *Ox*, to shew his ministratory office; of an *Eagle*, to shew his swiftness in the execution of *Gods* will. The same description of *Angels* you may find, *Rev. 4. 6.*

By the same four, in the opinion of many of the (k) *Fathers*, are shadowed forth the four *Evangelists*. The *man* shadowed *S. Matthew*, because he begins his *Gospel*, with the generation of *Christ*, according to his humanity: The *Lion* *S. Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the wilderness, *Vox clamantis in deserto*: The *Ox* *S. Luke*, because he beginneth with *Zacharias* the *Priest*: and the *Eagle* *S. John*, who soaring aloft beginneth with the *Divinity* of *Christ*.

Thus have we seen how they pitch'd their camps, their marching followeth: and here we are to consider, first their marching in their journeys thorow the Wilderness. Secondly, their marching in their battels.

Con-

h D'cant in
vexillo Reuben
fuisse imaginem
hominis: in v
illo Judah
imaginem leonis
in vexillo Ephra-
im imaginem
aquile. P. Fag.
Num. 2 Aben.
Efra. ibidem.
i Angeli ex hoc
versu describi
possunt; sunt e-
nim spiritus in-
tellectus ut ho-
mo, potentes ut
Leo, ministres ut
Ovis, et
ceteros ut equi-
la. Tremel in E-
z. 1.
k Hec. oym. ad
initium sui com-
mentarii in Mat.
It. Gregor. ho-
mil. 4. in Ezk.
ab Hieronym.
dissentit D. Au-
gustinus in Mat-
theo, & Marco,
nam in L. one
Mattheum, Mar-
cum in homine
putat a lambra-
tum August. de
consensu Ev an-
gelist. l. 1. c. 6.

Concerning their *marching in their journeys*, they either *moved forward* or *abode still*, according to the moving or standing of the cloud, which conducted them: the manner thereof is described, *Numb. 10.* and summarily we may review it thus: when *God* took up the cloud, *Moses* prayed, and the *Priests* with trumpets blew an alarm, then *Judah* the first standard rose up, with *Issachar* and *Zebulon*, and they *marched formost*; then followed the *Gershonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the trumpets sounded the second alarm, then *Reuben*, *Simeon*, and *Gad* rose up and followed the *Tabernacle*, and after them went the *Kohathites*, in the midst of the *twelve Tribes*, bearing on their shoulders the ark, *Candlestick*, *Table*, *Altar*, and other holy things. At the third Alarm rose up the standard of *Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary*; unto this *David* hath reference, when he prayeth, *Psal. 80. 2.* Before *Ephraim*, *Benjamin*, and *Manasses*, stir up thy strength, and come and save us. At the fourth alarm, arose the standard of *Dan*, *Asher*, and *Napthali*; and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind: whence they are called the gathering host, *Josb. 6. 9.* unto this *David* alludeth; when my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

חרועה
clangor, Vocife-
ratio. Hebraei
duplicē clangor-
em esse statu-
unt alterumque
vocari
קויעה
alacrum
חרועה
quorum ille e-
quabilis est vox.
hic citus concisusque fragor:
ille ad convocandos cœtus,
hic ad accendendos militum
animos facit.

Concerning their *marching in war*, First, the *Priests* sounded the Alarm with trumpets, *Numb. 10. 9.* this they termed, 1. *Therugnah*. Secondly, one *Priest* was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut. 20. 2.* him they called

called *Unctum belli*, The anointed of the Battel. Thirdly, they marched on by five and five in battel-array, *Exod.*

13. 18. so the (m) Original signifieth in that place. מִן שִׁשִּׁים

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. They were to offer peace unto all Foreiners, and Canaanites, *Dent.* 20. 10. And this is cleerly signified *Josh.* 11. 19. There was not a City that made peace with the children of Israel, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon* are excepted; Israel must not seek their peace, *Dent.* 23. 6.

2. They were to make covenant with none of the seven Nations, *Dent.* 7. 2. *Exod.* 23. 32. & 34. 14. With Foreiners they might, *Josh.* 2. 7. peradventure you dwell among us, and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was between making peace, and making a covenant? I answer, two fold. 1. The making of peace was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other; whereby life on both sides might be secured. Making a covenant, was a solemn binding of each other, to performance of this mutual promise, by outward ceremonies, of (n) cutting a beast in twain, & passing between the parts thereof, *Jer.* 34. 18. as if they would say; Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant? Secondly, peace was not concluded by the Israelites, but only upon these terms, That the people should become tributary unto them, *Dent.* 20. 11. The making of a cove-

n Hæc est causa cur Hebræi Fœdus facere, dicāt

נִדְוֹת הַכִּית
(1.) Dividere, aut diffecare fœdus, quem admodum apud Latinos, dicitur percutere fœdus quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim ferebat porcum filice, dicens, Sic a fove feriatur is, qui factum hoc fregit fœdus, ut ego hunc porcum ferio. Livius, D. cal. l. l. l. p. 17.

nant was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josh. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all, and make a covenant with none.* Secondly, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not *peace simply*, but a *covenant*. *Make a league with us, Josh. 9. 6.* Thirdly, It salveth that common Objection, made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus; *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 2. Therefore, &c.* I say it salveth that Objection: because if we diligently observe *Joshuah's* practise, we shall find *unadvised Oaths* to be so far, and only so far, binding, as they agree with *God's words*. *God's word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; thus far therefore the *covenant* was still of force. *God's word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*; here the *covenant* was not of force, and therefore *Joshuah* made them *hewers of wood and drawers of water*, which is a kind of a tribute in the language of the Scripture; a tribute of the *body* though not of the *purse*: in which sense the *Agyptian Task-masters* are in the Original called *Tribute-masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

Masures in use among the *Hebrews*, and so among all other Nations, are of two sorts: some *Mensurae applicationis*, measures of application; as, a span, a cubit, a yard, and the like. Secondly, *Mensurae capacitatis*, Measures of capacity, as pintes, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) **אצבע** *Etsbang*, *Digitus*, a finger, an inch. (a) It containeth the breadth of six barley corns joyned together where they are thickest: though in ground-reckoning it goeth for an inch, yet in accurate speaking * four fingers * make three inches. Of this there is mention, *Jer. 52. 21.* *Palmus*, This was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of four fingers, (i.) three fingers: the *Hebrews* term it, **טפח** *Tophach*, the *Greeks* *παλαστήδα*: the greater is termed **זרע** *Zereth*, by the *Greeks* *σπιθαμή*; in Latin *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a span.

פגם *Pagnam*, pes, a foot. It containeth (b) twelve inches.

אמה *Amma*, *Cubitus*, a Cubit. We shall find in Authors mention of four kinds of Cubits. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, or half a yard,

^a Arias Mont.
Thubal Chain.

* Quatuor digi-
ti constituunt
tres pollices.
Franc. Junius
in Ezek. 40. 5.

^b 4. Palmos;
scil. minores.
Pet. Martyr. 1.
Reg. c. 6.

a yard, it is called the *common Cubit*. 2 *Cubitus sacer*, An *holy Cubit*, this was a full yard, containing two of the *common Cubits*, as appeareth by comparing 1 *King*. 7.15. with 2 *Chron*. 3.15. In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five and thirty cubits* high; which, together with the basis, being one ordinary cubit high, doubleth the number: so that the first Text is to be understood of *holy cubits*; the second of *common cubits*. 3 *Cubitus regis*, the *King's cubit*; this was (c) *three fingers longer* than the *common cubit*: Whereas the *common cubit* is termed *cubitus viri*, the *cubit of a man*, *Deut*. 3.11. Onkelos doth improperly term it, *cubitus regis*, the *Kings cubit*. Lastly, there was *cubitus geometricus*, A *geometrical cubit*, it contained *six common cubits*, (d) and according to these cubits, it is thought that *Noah's Ark* was built.

c Hiero tot. lib. 2.
in descript. Bab.
d Orig. hom 2
in Gen. f. It.
Aug. de Civitat.
D. i. l. b. 16. cap.
27.

e Quinos palmos
f Sex palmos.

Some make the difference between the *cubit of the sanctuary*, and the *common cubit*, to be thus; The *common cubit*, they say, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained two *common cubits*, hath been evidently proved; and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

חבל Cheleb, *Funiculus*, a line or rope. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the inheritance it self. The lines are fallen to me in pleasant places, *Psal*. 16.6. That is, mine inheritance.

קנה Kaneh, *Arundo*, the *Reed*. The use of this was to measure buildings; the length thereof was *six cubits*; & an *hand-breadth*, *Ezek*. 40.5. The cubits in this place are* interpreted *Kings cubits*: it was less liable

* Tremelius in
hunc locum.

to

to deceive than the *Rope*, because it could not be shortened or lengthned, by shrinking or stretching; hence the *Canon* or rule of the *holy Scripture* is mystically typed out by this *Reed*, Ezek. 40. and Revel. 21. 15.

To these may be added other *measures*, wherewith they measured their *wayes* and *walks*. The least of these was צעד *tsagad*, *passus*, a *pace*.

Στάδιον, *Stadium*, a *furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained one hundred twenty five paces, which is the eighth part of our mile. Some think it to be called so, *ἀπὸ τῆς στάσεως*, from *standing*, because *Hercules* ran so much ground before he stood still.

Milliarium, a *mile*: It containeth with us a thousand paces, but much more among the *Hebrews*. Their word ברית *Barath*, translated often *Milliarium*, properly signifying a *Dinner* or *meal*, and being applied unto *journeys*, *walks*, or *wayes*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, Gen. 35. 16. When there was (כִּבְרַת הָאָרֶץ *Cibrath haarets*) about half a day's journey of ground. The *Greek* in that place hath an uncouth word χῶμα; doubtless it was made from the *Hebrew's* *Cibrath*, and signifieth half a day's journey.

Their *measures* of *capacity*, termed *Mensura capacitatis*, were of two sorts; some for *dry things*, as *Corn*, *Seed*, &c. Some for *liquid things*, as *Wine*, *Oyle*, &c. In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hen-egg shells* of a middle size.

In my paralleling of them with our measures, where I speak of *Bushels*, *half-Bushels*, *Pecks*, &c. I

and to be understood according to *Winchester measure*, as we phrase it: such a bushel contained eight gallons. Where I speak of *Gallons, Pottles, Quarts, &c.* I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a Arias Mont.
Thubal Chain.

קב, *Kab, Kabus, a Kab.* (a) This contained twenty four eggs, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the fourth part of a *Kab*, 2 Kings. 6. 25. The Famine in *Samaria* was so great, that a fourth part of a *Kab* of Doves dung was sold for five pieces of silver. The Rabbins have a Proverb, that (b) ten *Kabs* of speech descended into the World, and the Woman took away nine of them.

עשר חקבין
שיתת ידיו
לעולם
חשע הנמלר
נשים

עמר *Omer*. It contained * one *Kab* and an half, and a fifth part of a *Kab*, that is, three pints and an half pinte, and a fifth part of an half pinte. It was the tenth part of an *Ephah*, *Exod.* 16. 36.

Vid. Buxtorf.
Lex. c. in
* Alsted, præcog.
theol. l. 2, p. 588.
c Vide Buxtorf.
Lexic. in קכ
ex opere R. Al-
phe. tractat. de
Pasch. chap. 5.
fol. 179.

סאה *Seah, סאון, Saton*; the *Latine* Interpreters commonly render it by *Modius*. It contained (c) six *Kabs*, that is, a *Gallon* and half. We translate the word in general, *A measure*: To morrow this time, a *measure* (that is, a *Satum*) of fine flower shall be sold for a *Shekel*, 2 Kings 7. 1.

d Arias Mont.
Thubal Chain.
e Epiph. de-
measur. & Pon-
derib.

אפה *Ephah*. It contained (d) three *Sata*, that is, half a bushel and a pottle.

לית *Lethec*. It contained (e) fifteen *Modios* (i. e.) *Sata*; that is, two bushels, six gallons, and a pottle. Mention of that is made, *Hos.* 3. 2. It is there rendered in *English*, half an *Homer*.

המר *Homer*. It is so called from חמור *Chamor, Asinus*, an *Ass*, because this measure contained so much grain or corn as an *Ass* could well bear. It contained ten *Ephahs*, *Ezek.* 45. 11. that is, *Forty five* gallons, or, *five* bushels, and *five* gallons.

קור *Cor, Borus*. The *Cor*, and the *Homer*, were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring *dry things*: Three other measures there were, which they used for liquid or *moist things*.

לוג *Log*. It contained (f) *six egg-shells*. It was of the same quantity as the *fourth part of a Kab*, half a pint. f Buxtorf. in loco superius citato.

הין *Hin*. It contained the quantity of (g) *seventy two egg-shells*, so that it was of our measure *three quarts*. g Buxtorf. ib.

בא *Bath; Bâṯ, Bathus*, the *Bath*. It was of the same capacity with the *Ephah*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus*. (h) *Hierom* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus*. I sometimes thought there had been some error in the Print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both *Bâṯ*, and *Bâṯ*, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, *A measure*, *Luk.* 16. 6. It contained *four gallons and an half*. h Hieron. Ezek. 45.

All these measures were proper to the *Hebrews*; I find three other mentioned in the *N.T.* taken from other Nations.

Σάτος, *Sexarius*. We *English* it, in general, *A Pot*, *Mark* 7. 4. It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii aequabant Romanos duodecim*. In probability we are to understand the *Romane* measure, so that it contained *six eggs*, that is, *half a pint*. i Alsted. præcog. Theol. p. 561.
Χοῖνιξ,

χοῖνιξ, *Chœnix*, A measure, *Rev. 6.6.* It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*: *Super Chœnice non sedendum.* That is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.* It contained (k) four *Sextarii*, that is, a *Quart*.

k *Budeus de asse, lib. 5.*

l *Budeus de asse lib. 5.*

μεσσηνίς, *Metretes*, *Joh. 2.6.* It is translated, a *Firkin*: It was a measure in use among the *Athenians*. (l) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *hebrew Bath*, so that it contained four Gallons and an half.

CHAP. X.

Their Coyns. First of brazen Coyns.

THat they might have just Coyns and Weights, they weighed both them and their weights by Barley corns.

μνῆρα, *Minutum*, a *Mite*, *Luk. 21.20. Mar. 12.42.* The latter *Hebrew* call it פרוטה the *Syriack* שמונא (i. *Ostava*, the eighth part of *Assarium*). (m) It weighed half a barley corn. It valued of our mony, three parts of one c.

פרוטה
שקל חצי
שעורה
Moses Kosef.
f. 124. Col. 4.

κοδράνις *Quadrans*, a *Farthing*. It was a *Roman coyn*, weighing a grain of barley, it consisted of two mites. The poor *Widow* threw in two mites, which make a farthing, *Mark. 12.42.* by consequence it valued of ours c. 12.

* *Drusius. in præter. Luc. 12. 59.*

ἄσάριον, *Assarium*, vel *assarium*. It was a *Roman Coyn*, weighing four grains. The *Rabbins* call it איסור *Ifor*, and say, that it containeth * eight mites. Of this we read, *Matth. 10.29.* Are not two Sparrows sold for (an *Assarium*)? our *English* readeth it, for a *Farthing*? It valueth of ours, in precise speaking, qa--q.

Their

Their silver Coyns.

גרה *Gerah*. It was the twentieth part of the shekel of the Sanctuary; *A shekel is twenty Gerahs*, *Exod.* 30. 12. It was the least silver Coyn among the *Hebrews*; valued of ours 1 d. ob.

אגורא *Agorath*: We english it, in general, a piece of silver, *1 Sa.* 2. 36. But it appeareth by the *Chaldee Paraphrase*, that it is of the same value wth *Gerah*; that *Paraphrase* renders both מגנא *Megna*; by the *Greek*, they are both rendred ὀβολοι the value thereof therefore is 1 d. ob. קשימא *Keshitah*. The word signifieth a lamb, and is used for a certain Coyn among the *Hebrews*, on the one side whereof the image of a lamb was stamped; our *English* reads it in general, a piece of money. *Jacob* bought a parcel of a field for an hundred pieces of money, *Gen.* 33. 19. In the *Original* it is, for an hundred lambs. But it is apparent, that *Jacob* paid money, for *S. Stephen* saith, he bought it for money, *Act.* 7. 16. In the judgement of the *Rabbines*, it was the same that (n) *Obolus*, twenty of them went to a shekel; So that the value thereof was 1 d. ob.

סספ *Ceseph*, ἀργύριον *Argenteus*, a piece of silver: as the *Romans* numbred their summs by *Sesterces*, inso much that *Nummus* is oftentimes put absolutely, to signifie the same as *Sestertius*: So the *Hebrews* counted their summs by *Shekels*, and the *Grecians* by *Drachma*: hence *Argenteus*, a piece of silver, being put absolutely in the *Bible*, if mention in that place be of the *Hebrew Coyns*, it standeth for a shekel, and valueth 2 s. 6 d. if it stand for the shekel of the Sanctuary: if it stand for a common shekel, then it valueth 1 s. 3 d. But if mention be of the *Greek Coyns*, as *Acts* 19. 19. then it signifieth the *Attick Drachma*, which valueth of our money 1 d. ob.

Δεαχμῖν *Luk.* 15. 8. (p) It was a quarter of a shekel, and thus by consequence it valued of ours 7 d. ob.

Διδραχμῶν *Didrachmon*, *Matth.* 17. 24. We English it

Mm

tribute-

nR. *Solom Gen.*
33. 19. *It. R. D.*
vid. in lib. rad. c.
It. Levi ben.
Gers. G. n.
33. 19.
o D. *us. a l diffi.*
loc. Gen. p. 119.

pB. *ecce ad de*
nummis.

תיוויו

tribute money: The Syriak readeth (q) *Duo Zuzim*; now that Coyn which was termed *Zuz* by the Hebrews, was answerable to the Roman *Denair*; whence it appeareth, that it valued of ours 1 s. 3 d.

Στατήρ, *Stater*. We english it a piece of money at large, but it contained precisely two *didrachma's*. For the tribute money, to be paid for each person, was *Didrachmum*, as is evident, *Mat. 17. 24.* and this *Stater* was paid for two, namely, for *Christ* and *Peter*, the value of it therefore was, 2 s. 6 d.

r Termil. Mat.
12. 13.

Δηνάριον, *Denarius*, a penny. This was their tribute money, *Mat. 22. 19.* There were (r) two sorts of pence in use among them: the common penny, which valued of ours 7 d. ob. And the penny of the Sanctuary, which valued 1 s. 3 d. For it was answerable to their *Didrachmum*; and of this last we must understand *S. Matthew* in this place, for their tribute money was *Didrachmum*, as before hath been noted out of *Mat. 17. 24.* This *Didrachmum* or half shekel, was formerly paid by the Israelites,

f Aben. Efr. No-
ten. 10 32.

(s) every year after they were 20 years old, towards their Temple, *Exod. 30. 13.* Caesar by taking away this money from the Temple, and changing it into a tribute for his own Coffers, did in truth take away from God that which was God's. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto Cæsar, or not?* *Christ* answereth, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's* (t) This very Tribute afterward was paid by the Jews toward the Roman Capitol, by vertue of a Decree made by *Vespasian*.

r Joseph de bell.
lib. 7 cap. 26.

ויו
שקל כסף
El. as Tursi.

ון It was the (u) fourth part of a shekel of silver: it valued therefore of ours, 7 d. ob.

שקל *Shekel*, *Siclus*, a shekel: it was two-fold; *Siclus regius*, The Kings shekel, of common use in buying and selling, it valued, 1 s. 3 d. And *Siclus Sanctuarii*, The shekel of the Sanctuary, it valued 2 s. 6 d. The

The *Shekels* of the *Sanctuary* were of two stamps. The one was alwayes in use among the *Jews*: the thirty pieces of silver w^{ch}. *Judas* received, are thought to be the thirty *Shekels* of the *Sanctuary*. It had stampt on the one side, the pot of *Mana*, or as others think, *Aarons Censer*, or *Incense-cup*: the inscription on this side was שקל ישראל *Shekel Israel*, The *Shekel* of *Israel*: on the reverse side was stampt *Aarons Rod* budding, with this inscription about the Coin, ירושלם הקדושה *Jerusalaim hakeduscha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Christian Faith*, (t) changed their *Shekel*, and on the first side stampt the *Image of Christ* with י at the mouth of the *Image*, & י in the pole, which three letters made his name *Jesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיחם לך באנשרם *Messias rex venit cum pace, & lux de homine facta est vita*. In some *Coyns*, for the latter clause of that *Inscription* is read ארם משרי אלהים *(i) Deus homo est factus*.

The *King's Shekel*, in *David* and *Solomon's* time, had stampt on the one side, a kind of *Tower* standing between ו and עלם, and underneath was עיר הקדש. The whole inscription was, *Jerusalem urbs sanctitatis*; On the reverse side, the rundle was filled with this *Hebrew*, דוד המלך ונר של מזהמלך *(i.) David rex, & filius ejus Solomon rex*.

The *Shekel* again was divided into lesser *Coyns*, which had their denomination from the parts thereof. Thus we read of the half *Shekel*, *Exod.* 30. 13. The third part of a *Shekel*, *Nehem.* 10. 32. The quarter of a *Shekel*, *1 Sam.* 9. 8.

Their Gold Coyns.

זבב *Zabab*. The *English* reads it, A piece of gold & King. 5. 5. By it is meant, that which elsewhere is called *M m 2 Siclus*

u Σίκλοι χρ-
 λιοι, &c.
 x Breewood de
 nummis.

Siclus auri, A shekel of gold, 1 Chron. 21. 25. Hence the one thousand seven hundred pieces of gold mentioned, Judg. 8. 26. the Greek renders 1700, (u) shekels of gold, (x) The weight of this Coyn was two Attick drams, the value 15 s.

y Breewood de
 a. numm.

אדרכון *Adarchon*, of this we read, *Efra* 8. 27. It was also called דרכמן *Drachmon*, of which we read, *Efr.* 2. 69. Both these names seem to denote the same coin; if not, yet both were of the same weight. The Greek interprets them both by δραχμή, & our English accordingly renders both, a *Dram*; which must be understood of the *Drams* in use among the *Hebrews*, weighing two *Attick drams*. From the Greek δραχμή, *Drachmon* seemeth to have had its name. He conjectureth not amiss, who thinketh that *Adarchon* was so called, quasi *Daricon* which was a certain coyn of gold in use among the *Persians*, and from King *Darius* (whose image one side thereof bore) was named *Daricon*, and * amongst the *Chaldeans*, is often prefixed before a word, as ד is amongst the *Hebrews*. The value of this Coyn was of ours 15 s.

Their Summs.

Their Summs were two מנה *Maneh*, מנא, *Minas* 1 Pound. In gold it weighed one hundred shekels. This appeareth by comparing these Texts, 1 King 10. 17. Tres מני *Manim*, Three pound of gold went to one shield. Now we read, 2 Chron. 9. 16. Three hundred shekels of gold went to one shield. The name *Shekels* is not expressed in the Original, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a numeral, signifieth so many shekels of gold; and so *Argentum* in like manner. The weight thereof then being 100 shekels, it followeth, that the value was 75 l. In silver, their *Maneh* weighed 60 shekels, *Ezek.* 45. 1. so that it valued 7 l. 10 s. Note, that (z) *Sheinaler* was deceived

z Sheinaler in
 מנה

ved, in saying, that the price or value of the *Maneh* was changed in *Ezekiel's* time, because it then valued 60 *shekels*: for the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceives; but between the *Maneh* of gold, which was valued at 100 *shekels* alwayes, and the *Maneh* of silver, which weighed 60 *shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was ככר *Cicar*, *Talentum*, *A Talent*. This, if it were of silver, it contained in weight 3000 *shekels*. For, those two verses being compared together, *Exod.* 38. 25, 26. sheweth, that six hundred thousand men paying every man half a *shekel*, the whole sum amounted to an hundred *Talents*; whence it followeth, that a *Talent* of silver amongst the *Hebrews*, was 375 *l*. But a *Talent* of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 *l*.

In this Tract of their Coyns we are to know three things. First, that as the *Romans*, in former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Mafs* or *Billot* they weighed out in their payments; and afterward, *Æs signatum*, coyned metals: So the *Hebrews*, though at last they used coyned money, yet at first they weighed their money, uncoined; *Abraham* weighed to *Ephron* the silver, *Gen.* 23. 16. Hence the *shekel* had its name from שקל *Shakal*, *ponderare*, *librare*, To weigh, or put in the balance. Secondly, as the coined *shekel* was two-fold; one for the use of the *Sanctuary*; the other for the use of the *Common-wealth*, and that of the *Sanctuary* was double the price of the other: So the weight of the *shekel* is to be distinguished after the same manner; the *shekel* of the *Sanctuary* weighed half an ounce *Troy weight*; the common *shekel* weighed a quarter of an ounce. For example, *Goliath's* Spears head weighed six hundred *shekels* of the *Sanctuary*, 1 *Sam.* 17. 7. that is, twenty five pound weight: *Abolon's* hair

hair weighed two hundred shekels after the Kings weight,
2 Sam. 14. 26. that is, four pound weight and two ounces.
Yea, the summs which I have reckoned only according to the Sanctuary, in common use, according to the King's weight, they abate half their value.

3. The lesser Coyms were in general termed *κέρματα*, or in the singular number *κέρμα*, Joh. 2. 15. The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from Coyms. Upon the first of the mon. Adar, Proclam. was made throughout Israel, that the people should provide their half shekels, ^{wh} were yearly payed toward the Service of the Temple, according to the commandment of God, Ex. 30. 13. On the 25 of Adar, then they brought Tables into the Temple (that is, into the outward Court where the people stood) on these Tables lay these *κέρματα*, or lesser coyms, to furnish those who wanted half-shekels for their offerings, or that wanted lesser pieces of money, in their payment for oxen, sheep, or doves, ^{wh} likewise stood there in a readiness in the same court to be sold for sacrifices: but this supply of lesser coyms, was not without an exchange for other money, or other things in lieu of money, and that upon advantage. Hence those that sate at these Tables, as chief bankers or masters of the exchange, they were termed *κερματισταί*, in respect of the lesser coyms which they exchanged; in respect of the exchange it self, they were termed *κολλαβισταί*, for (c) *κόλλαβιστος* signifieth the same in Greek, as *Cambium* in Latine, whence those Letters of exchange, which the Latines call *Literas Cambii*, the Greeks call *σύμβολα κολλαβιστά*, Tickets of exchange; in respect of the Tables at which they sate, they are termed by the Talmudists *סולחן*, from *סולחן Schulchan, Mensa*; for the same reason they are sometimes termed by the Greeks *τραπέζιται*; and by the Latines, *Mensarii*. These are those changers of money, which our Saviour drove out of the Temple.

F I N I S.

חן חלה זלאל

a Moses Kotser.
de Siclis. fo'.
121. col. 2.

b Moses Kotser.
ib id.

c Κόλλαβος,
inquam Pollux, est
ἀργυρίων ἀλ-
λαγῇ vid. Drus.
Azo. in N.T.
part. ab er.

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